THE WOMEN'S INTERNATIONAL QUARTERLY.

APRIL, 1914.

PURPOSE:—To help the women of to-day in their interpretation of Christianity, and in the application of Christian principles to the conditions of their life and work.

Editorial.

THE FIFTH INTERNATIONAL CONFERENCE OF THE WORLD'S YOUNG WOMEN'S CHRISTIAN ASSOCIATION AT STOCKHOLM: JUNE 10th to 18th, 1914.

DURING the next few weeks, leaders in the work of the Young Women's Christian Association all over the world will be preparing to attend the International Conference at Stockholm from June 10th to 18th. Already delegations of considerable size are announced from the United States, Australia and several European countries, and it is hoped no nationality where the Association has gained a foothold may be unrepresented. As every delegate already knows, the general subject of the Conference is "The unfolding of the true plan for woman in God's purpose for the world." The revised programme, with a number of the speakers, will be found on pages 144-145 of the "QUARTERLY," and we are glad to be able to announce that the President of the Conference will be the Hon. Mrs. Montagu Waldegrave, of London, a Vice-President of the World's Young Women's Christian Association.

NOTE:—This periodical is published by the Committee of the World's Young Women's Christian Association, but that Committee does not hold itself responsible for views which may be expressed by individual writers on matters outside the Association.

When reprinting or translating articles and extracts, editors are asked kindly to indicate the source from which they have been taken.

What will be the outcome of this gathering in Sweden? Some are inclined to question the utility of conferences. They deplore the outlay of money and energy involved for so few days' work. They feel burdened by the many such meetings which they are called upon to attend. On the other hand, at every such conference there are those who are inspired for the first time by world ideas, who realise to their lasting good that their comparatively small corner, discouraging and often lonely as it is, is part of the one great harvest field of Him Who has called them into His service. Also, it is an undoubted fact, as its General Secretary clearly proved in our last issue, that every International Conference of the World's Young Women's Christian Association has meant great things to different national sections in this federation, not to speak of expansion and deepening in the international movement as such.*

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THE REPORT OF THE STOCKHOLM CONFERENCE.

THE Executive Committee of the World's Young Women's Christian Association has decided that the Report of the Stockholm Conference will be in such a form that it can be issued within a few weeks of the close of the meetings (price 1/- net). It will contain the business proceedings together with a general account of the Conference and the full list of delegates and visitors. Orders will be taken at Stockholm or may be sent with postage to the World's Young Women's Christian Association Office, 26, George Street, Hanover Square, London, W.

CONFERENCE NUMBERS OF "THE WOMEN'S INTERNATIONAL QUARTERLY."

As well as the above Report, it has been decided to print the main addresses at the Conference in the "WOMEN'S INTERNATIONAL QUARTERLY," making the July and October issues special Conference numbers. Subscribers who have paid their subscriptions to the magazine for 1914 will receive these numbers in the ordinary course, the July one probably being through the press by the end instead of the beginning of that month. Orders from those who are not yet subscribers, or for extra copies of the magazine for

* *Cf.* "Milestones of Association History: the Growth of the World's Young Women's Christian Association from 1892 to 1914," by Miss C. H. Spencer. "Women's International Quarterly," January, 1914.

distribution, will be taken at Stockholm or may be sent to the World's Young Women's Christian Association Office. The Conference numbers will be issued at the usual subscription price of the "QUARTERLY": 6d. each, post free.

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THE LATE PASTOR JOHANNES BURCKHARDT: 1853-1914.

ON January 27th, 1914, the whole cause of the Christian welfare of young women in the German Empire suffered a severe loss in the sudden death from heart failure of Pastor Johannes Burckhardt, the founder and chairman of the National Committee of the Evangelischer Verband zur Pflege der weiblichen Jugend Deutschlands, the counterpart in Germany of the Young Women's Christian Association. We are glad to be able to give an appreciation of his career by one of his co-workers on page 154, but those of our readers who do not understand German will like to have some account at least of his life-long Christian service, more especially on behalf of young women.

Pastor Johannes Burckhardt was the son of a pastor and one of three brothers all of whom have made their mark. Pastor Walther, who pre-deceased him, was a fellow-worker with Dr. Adolph Stoecker, of the Berliner Stadt-Mission, and Dr. George Burckhardt is still a prominent member of the Christian Social Democratic party in the Reichstag. After working for some years in various parts of Western Germany, Pastor Burckhardt received a call to the crowded parish of St. Elizabeth, in Berlin, and in an autobiographical sketch of his life he graphically tells of his first meeting with the twenty-five young women who formed the Young Women's Christian Association in that enormous parish of 70,000 souls. The need of the young women of the great city of Berlin was laid upon his very soul.

In 1890, with the approval and support of many Church leaders, he convened the first metropolitan conference of Young Women's Christian Association workers, and gradually from that time the national organisation of the Association developed to its present state of efficiency. There were about 1,000 isolated Associations in the Empire in 1890, but once these were united in 1892, under a National Committee with its headquarters in Berlin, the

movement grew rapidly until there are now some 6.000 Associations, with a membership of about 200,000.

Pastor Burckhardt concerned himself with the needs of young women of all classes. He was indefatigable in his labours, planning, collecting funds for buildings and holiday homes, choosing and training workers, and addressing Conferences from year's end to year's end. He lifted the whole question of the Christian welfare of young women to the level of a national problem, and the crowning point would have been to see the Headquarters building of the National Association opened at Dahlem, a suburb of Berlin, in June next. He organised the fund needed for its erection, and was full of plans for the further developments which it would make possible. But his Lord and Master had other purposes, and there is no doubt he would truly have echoed the words of his great fellow countryman, Count Zinzendorf, called hence also at the age of 60 from a life of boundless activity:—"Ich bin mit meines Herrn Wegen gar wohl zufrieden. Er denkt sehr präzis über seinen Jünger."

Pastor Burckhardt will be greatly missed at the forthcoming World's Young Women's Christian Association Conference at Stockholm. He was intensely interested in the extension of the Young Woman's Christian Association in German-speaking countries and colonies. One of his own daughters is at present working among German young women in Cairo, and on several occasions he conducted Bible schools and gave addresses with great acceptance in Austria and the German Associations in Russia. His wise counsel and wide experience have often proved of value to the World's Young Women's Christian Association Committee, of which he had been an honoured Active Member for Germany since 1900, and it has sustained a great personal loss by his death.

THE CONTRIBUTORS TO THIS NUMBER OF THE "QUARTERLY."

Miss Grace Saunders, the author of the paper on Bulgaria, is one of the special workers under the Committee of the World's Young Women's Christian Association, and well known to many of its members for her devoted service as a Red Cross nurse during the recent war in the Balkans.

We add to several previous contributions about Sweden in preparation for the International Conference at Stock-

holm articles on the late Queen Dowager Sophia and her work for women, by FRÖKEN V. NYSTRÖM, a member of the Swedish National Committee of the Young Women's Christian Association, and a short sketch by its General Secretary, FRÖKEN H. MELLIN, of the Association which is to serve as hostess to the Conference. The welcome of the Swedish National Committee to the Conference is voiced by FRÖKEN BEATRICE DICKSON, its Vice-president, and the leader of the many activities of the Association in Gotenburg, a large industrial city on the south coast. Also we are glad to have a paper of hints and suggestions to the Conference delegates from MISS A. M. REYNOLDS, the first General Secretary of the World's Young Women's Christian Association, who has attended all its international conferences.

FRÄULEIN CONSBRUCH, who contributes a short account of the career of Pastor Burckhardt, is the Vice-President of the German National Committee of the Young Women's Christian Association. Although resident at Cassel, she was closely associated with Pastor Burckhardt's work for the national movement.

MISS G. A. GOLLOCK, the Assistant Editor of the *International Review of Missions*, who writes on "The Authority of the Bible," is well known more especially in the British Young Women's Christian Association. She has compiled several books of Bible Studies, which have reached a very wide circle of readers both within and without the Association.

The two articles on the Question of Woman's Suffrage are contributed by special request by DR. LYDIA WAHLSTRÖM, a prominent leader of the Woman's Suffrage Movement in Sweden, and MRS. ARCHIBALD COLQUHOUN, a member of the Executive Committee of the National League for Opposing Woman's Suffrage in Great Britain. These papers are followed by an account of the life work of two of the most prominent feminist leaders in France during the past generation by MADAME CARR, their friend and co-worker and the secretary of La Ligue Blanche contre l'immoralité publique et privée.

FRAU VON ROON, both as the daughter of a landed proprietor and a pastor's wife, has realised by practical experience the possibilities of Christian service in country life of which she writes.

Present Conditions in Bulgaria.

Grace H. Saunders.

In Bulgaria life seems outwardly to have returned, more or less, to its ordinary condition, but there is much to make one's heart ache as one goes in and out amongst its people. In the streets one notices a large proportion of people in deep mourning, but even in households where death did not take toll last year one seldom can talk long without some allusion to the political situation, followed by a deep sigh or a gesture of impatience. "I can't see what is going to become of our country! Such oceans of blood shed, so many of our young men crippled, and all for less than nothing. And, on top of that, Europe thinks so unjustly of us and believes all our enemies say of us."

One very thoughtful student said to me: "I have not only lost all faith in the love and justice of God, but I have become absolutely hard-hearted. I feel no compassion when I hear of refugees and orphans. Let them die, say I, and let it all finish, and the sooner the better. If a cataclysm were to destroy us all, it is better than to drag out an existence surrounded by enemies, who are only seeking a pretext for furthering their selfish ambitions." I repeated this to a surgeon whom I know well, and was surprised to hear him say: "Yes, I feel just the same. I can pity no one any more." Luckily, I know that this is not being carried into practice, for he is doing splendid work, but it shows the hopeless feeling that is weighing down the large majority of thinking people in Bulgaria to-day. Crushing debts, 140,000 homeless refugees to be fed and housed in the schools or elsewhere, the most fertile lands seized by Roumania, and a small portion of comparatively unfertile land gained, upon which all these families must seek to find a living—this is the aftermath of the war.

In the students' club, in which I take my meals, it is often almost impossible to eat, owing to the stormy quarrels over political questions. The Bulgarian idea of a discussion is for everyone to shout at once, while no one listens to the other side, or allows a sentence to be finished. If it were in England such excitement would lead to blows, or

if in Italy to knife-thrusts before ten minutes had passed. We are also going through a period of criticism of the Red Cross organisation, and if mutual recriminations and personalities are kept in the background, and future betterment of conditions put first, this inevitable criticism should be very valuable. Amongst other things, the qualifications of the hospital nurse in Bulgaria need to be raised, and efforts are being made to induce some of the girls who distinguished themselves as amateur Red Cross nurses, and who are well educated, to become the pioneers of a higher class of nurses. An American matron is coming to start a small three-years' training school in the Alexandra Hospital in Sofia, while the Queen is prepared to send four girls who know English to train in one of the best hospitals in New York. But to those of us who have lately read Sir Edward Cook's splendid biography of Florence Nightingale, it is interesting to see the similar objections urged against girls of good family who want to enter the profession: "Nursing is hardly better than servants' work," etc., etc.

The servant problem is a very acute one here, and I think it does much to explain the apparent failure of the ladies of these countries in putting through systematically and successfully as much social and philanthropic work as is done in many other countries. I know that many readers will reply that in their own country the "servant plague" is even worse, but I believe Bulgaria and Servia suffer especially acutely in this way. In America the dearth of servants is to a great extent balanced by the many mechanical contrivances which lighten and simplify the housework, and by the cleverness of the American woman herself.

In Bulgaria, not only are gas stoves, self-cookers, vacuum cleaners and hot water geysers almost unknown, but even well-made furniture is prohibitive in price, and simple good taste and comfort are not well understood.

The servants are young peasant girls, mostly between twelve and eighteen years of age, who come to the towns to work for a year or two before they marry, which they often do at sixteen or seventeen. These girls look picturesque enough in their bright-coloured, peasant costumes, with orange aprons, or gold embroidery, but they are almost incredibly raw and ignorant. Most of them have never seen a table laid or a bed made in their lives, for they sleep on a

few mats on the floor in their day clothes, and eat with their fingers, and with sops of bread out of a central dish on the floor, and few of them know how to cook or to use a needle. In spite of this, they ask from twenty to thirty francs a month, which is a high wage in this country of small salaries; and many a family which in England would have two or three servants is obliged to do without or to content themselves with a child of thirteen to scrub and to wash. There is no special incentive for these girls to learn housework, for they expect to return to the semi-oriental life of their village, and have no ambition to become a high-class servant. Registry offices, and books with written characters, like those of Continental servants, are unknown, and twice a year girls are bargained with for a six months' engagement in the market-place of Sofia. Woe betide the possessor of a large family, for on leading home their newly "hired girl" in triumph, if the twins meet her eye after she has survived the encounter with the four elder members of the party, she will ask permission to go and fetch her bundle, and her mistress will be left lamenting, possibly till Michaelmas, single-handed.

One consequence of this uncertainty and difficulty, and of the high rents, is that Sofia is almost destitute of *pensions* and of families who will take in boarders. Most foreigners or students coming up from the provinces are obliged to rent a poorly-furnished room and to go out to restaurants for meals, and that becomes a veritable weariness to the flesh after a month or two, as I know to my cost. It is to be hoped that the Student Christian Association will be able to carry out its project before long of opening a small hostel for some of the women students of the University of Sofia, of whom there are over 500 this year.

Students here are under no kind of restraint, and in the hostel it would probably be wisest to accept at first only first-year students, as those who have already tasted the sweets of absolute freedom would certainly rebel against such restrictions as, for instance, those which have been found necessary in the large and excellent student hostel in Bucharest.

Bulgarians are very impatient of discipline in many ways, but they have a great respect for foreign institutions, and they will submit to much from a foreigner which they

would never tolerate from one of themselves. For this reason it would be an advantage to have an English or French lady at the head of the hostel, for not only would there be linguistic attractions, but also most rules and customs would be acquiesced in, simply on the explanation that this is the way of an English or French *pension*. I remember a small students' *pension* that was carried on for one year in Sofia, in which not only did girls of seventeen and eighteen go alone to the theatre at night, but they also took walks with their men friends in the park outside the town afterwards, although they knew someone was sitting up to let them in, returning about one o'clock in the morning.

But there are many attractive, serious and interesting girls among them, and every year now, more of the better-class families of Bulgaria are allowing their daughters to enter Sofia University, so that the somewhat wild, eccentric and wayward girls who, on their first admittance to study, formed a large proportion of the women students, are not nearly so *en évidence*.

Among the 2,600 students at Sofia University, there are still far too many who are not studying seriously, and unfortunately, under the present system, or lack of system, there seems little likelihood of their being weeded out. The fees for tuition are only 40 francs a year, and these, I am told, are remitted for the poorer students. There are no examinations before the end of the second year, and the student may even then postpone them till his third or even fourth year if he wishes. There is no attempt at registering attendance at lectures, and this is almost incredibly irregular in many cases, though, I believe, this does not apply to the science and mathematical faculties. In arts and law, many a professor who has had ten or twenty students at his lectures will cheerfully, at the end of the semester, sign a couple of hundred books testifying to regular attendance. Some students come up from home at the beginning and end of the semester to get their books signed, and return home to earn their daily bread, studying in their spare time the lithographed abstracts of the lectures which are obtainable at the University, and which are lent from one student to another to be copied.

Others send up their books by proxy, and I even knew of one student who was trying to count his semesters

simultaneously in Sofia and in Geneva, and who felt aggrieved when the Swiss professor insisted on the book being presented by the student in person.

And *this* is modern culture!

Of the Sofia women students a fair number are studying science and mathematics, and there are a handful in the faculty of law (though women are not allowed to practise as lawyers), but the large majority are taking philosophy, history or philology. There is also an art school with a considerable number of students, and we must not forget the great number studying abroad, especially medicine and philology, in Russia, Switzerland, Vienna and elsewhere.

Of those women studying in Sofia, nearly all hope, after one year spent in obtaining their Government certificate, to teach in a gymnasium, the pension being a great attraction. It seem extraordinary that the schools can absorb so many secondary teachers every year, and if it were not for the high marriage rate among them, the teaching profession would be hopelessly overstocked.

Unfortunately, rules against canvassing, such as obtain in our County Council appointments in England, are unknown in Bulgaria, and teachers who can command neither personal nor political interest are liable to go to the wall.

The early autumn must be a weary time for many public men besides the Minister of Public Instruction. I remember a weary ex-Minister, besieged by applicants asking for his influence, saying as he came to dinner, "I am sick of this business. The whole morning my room has been full of crying women, and here is a letter from a young man threatening suicide if I do not get him the post he wants."

In the autumn of 1913 a talented young teacher was deprived of her post in a pro-gymnasium in order that it might be given to a man whose influence was likely to be of some importance to the Government in the impending elections. The last news I had of that particular piece of jobbery was that the new man has not yet entered upon his duties, after four months, as he is busy over political work for the second general election!

But with much that is disappointing in public life, those who know Bulgaria best mostly agree that there is great promise in the nation which possesses true sincerity, and solidity, and earnestness of character. Those

of us who worked in the hospitals during the war were immensely struck by the patience and the stamina of the sturdy peasant soldiers, sober and clean living, and satisfied with the barest necessities of existence.

There is no doubt that, properly led, they can do great things, and we believe that by bringing the influence of Christ's teaching to bear on the students during their years in the University, we shall be bringing it, eventually, to bear on the whole Bulgarian nation, through its leaders of thought and action.

Not only is this true in Bulgaria itself, but it is of crucial importance that her students in foreign universities should be gained for the service of God and of their fellow-men, in the various centres to which they migrate in such numbers every year. They must come into contact with the highest and the best in Austria, in Germany and in Switzerland, in order that they may bring it back with them. And we who come across these students in our various spheres, must feel more deeply the glorious and solemn responsibility of our influence for good or evil on the foreign students in our midst.

As regards the prospects of a Student Christian Movement in Bulgaria, I may add that the Christian Association, founded in 1911, has had to start again almost from the beginning since the war, and it had a hard struggle during the autumn and winter of 1913-14, especially in the Women's Branch, which was for the time entirely without leaders, owing to examinations, illness, marriage, resignations and other reasons.

But luckily none of the men members who went to the war were killed, and though one girl has been seriously ill all the autumn, as a result of her work in the hospitals, it is hoped that she may return to the University in a month or two.

The Men's Branch holds a general meeting weekly in a lecture-room of the University, lectures being given sometimes by members, sometimes by outside speakers, such as Mr. Henri Johannot, Secretary of the Young Men's Christian Association in Bulgaria, who has lately arrived from Geneva, and also Mr. Michaelovsky, a poet and thinker, who gives valuable and whole-hearted support to the Christian Association. These lectures were sometimes attended by over 200 students, and gradually members have joined until, we

are thankful to say, there were thirty active members at the end of the first semester, eighteen men and twelve women students.

The Women's Branch has organized a sports club, which has brought them in contact not only with students, but also with girls at the gymnasium, teachers and others. Outdoor games are very badly needed in Bulgaria, and those who came have much enjoyed playing basket-ball and tobogganing, with some skating and ski-running, and it is hoped that lawn tennis and excursions will prove even more attractive in the summer.

House room being very scarce in Sofia since the war, it was impossible to find a "foyer" during the first semester, so that little could be done in the way of Bible Study or of smaller meetings for girls only. But rooms will be opened before the second semester, and Bible circles in Bulgarian, French and English will, it is hoped, soon be in full swing. Mr. Robert Wilder's visit in March will be a great help to the Sofia Christian Association, both in deepening and extending the work.

THE
Late Queen Dowager of Sweden.

V. Nyström.

The little Princess Sophia of Nassau, who was later to become Queen of Sweden, was born in the height of summer in 1836 at Biebrich, the palace of the Dukes of Nassau, in the neighbourhood of Wiesbaden, then their capital. At three years of age she lost her father, Duke Wilhelm of Nassau, and her mother, Princess Pauline of Würtemberg, assumed the guidance of her education. The little princess was a highly gifted child and she made great progress in her studies, languages, history and music being among her favourite subjects.

When only twenty years of age she also lost her mother, and from that time found a home with her half-sister Maria, who subsequently married Prince Hermann of Wied, and whose daughter is the world-famous Queen of Roumania, "Carmen Sylva." It was in her sister's home

that Princess Sophia of Nassau first saw her future husband, Prince Oscar of Sweden and Norway. At the age of twenty-seven he made a prolonged tour in Europe and on his way to Paris paid a visit to the Court of Wied. On his way home again he returned and the engagement was shortly afterwards announced. The Royal couple were married at Biebrich the following year and arrived at Stockholm in the summer amid great rejoicings and favoured by most glorious weather.

The beautiful Princess soon endeared herself to the people of Sweden and Norway, and stood by her husband's side with loving devotion through dark and cloudy days as well as times of sunshine. By the time she became Queen, in 1872, her health was broken and frail, and she had more and more suffering as the years passed. Her religious faith and her life of communion with Christ Jesus supported her through all, and despite her weakness she became indeed a sower of precious seed in the hearts of many. We have all heard of her son Oscar, who renounced his rights to the throne on his marriage with a lady not of Royal birth, and with her as his true help-meet has devoted himself to Christian work. This was doubtless due, in part at least, to his mother's influence. Also many of us remember that solemn scene early one Sunday morning in December, 1907, when the whole Royal family gathered round the deathbed of the aged King Oscar. The Queen whispered in his ears the last words he heard on earth: "The blood of Jesus Christ His Son cleanseth us from all sin," and in a soft but clear voice the old King answered, "Jesus, thanks, Jesus!" And then, when his spirit fled, the Queen knelt beside him and poured out her heart to her Heavenly Father in thanksgiving for her beloved husband for what he had been and for answered prayer concerning him, and then she prayed for grace, wisdom and blessing for her eldest son, about to ascend the Throne.

Queen Sophia's love and interest went out to many kinds of Christian and philanthropic work. Many, many poor and suffering individuals were helped by her kindness, while two institutions in Stockholm also owed their inception to her.

As early as 1870 she founded a Home for women ex-prisoners; and in 1884 she opened her Training School for educated women who desired to take up sick nursing.

This "Sophia Home," as it is called, began in a private house in Stockholm, but in 1889 it removed to larger quarters and received its present name with the consent of King Oscar and the Queen on condition that this motto was placed in the entrance hall: "All to the glory of God." Later on the Home was further enlarged, and it has given a strong impetus to the whole work of nursing the sick in Sweden.

A single incident must suffice to show the Queen's personal share in the work of this Home. Every year on finishing their course of training a number of young women are admitted into the sisterhood of the Sophia Home, and very often Queen Sophia was present herself to give the official badge of the institution to these young nurses. Last year in December she earnestly desired to be present at the ceremony, but being in poor health she was unable to go to the Sophia Home. So "the Home," as someone said, "was removed for the day to the Palace." The Red Gallery in the Queen Dowager's apartments was arranged for the occasion and a large number of the "Sophia sisters" attended in their dark blue dresses and plain white caps. The Royal household of the Queen Dowager, together with the Committee and friends of the Sophia Home, also assembled, and then the Queen Dowager and Queen Victoria and other members of the Royal family entered the room.

After a short religious service Queen Sophia gave for the first time a new token of remembrance to the oldest members of the sisterhood who had been in its service for twenty-five years, then the official badge to those who had just completed their training and a Bible to each one with a special text chosen by herself and read aloud in a clear voice as she handed the book. Among the group of young sisters was Countess Maria of Wisborg, the eldest daughter of Prince Oscar Bernadotte. She also received a warm embrace from her grandmother and her text was the old Queen's own confirmation text: "Be thou faithful unto death and I will give thee the crown of life." And with these words we may fittingly close our Queen Dowager's life.

After her death Queen Victoria became the President of the Sophia Home, and with her wise outlook and her kind and winning manner is proving a warm friend to the work. Her daughter-in-law, our Crown Princess Margareta, the

daughter of the Duke of Connaught, has also shown deep interest in the welfare of her adopted people. She has given much attention to the Temperance movement and the Swedish Branch of the World's Women's Christian Temperance Movement is under her patronage. We women of Sweden may indeed thank God for our Royal family with their noble interests and deep concern for their people.

A Welcome to Stockholm.

As the Young Women's Christian Association of Sweden will this year have the privilege of receiving the Fifth World's Conference of the Young Women's Christian Association, the Swedish National Committee wish to tender, through the pages of the "WOMEN'S INTERNATIONAL QUARTERLY," a warm welcome to all the Associations over the whole world. It is with great pleasure we are looking forward to these bright midsummer days when our country will receive Association representatives from countries far and near. Thus to gather round our Lord Jesus Christ as our Centre will be a foretaste of that day when a multitude of all nations, and kindreds, and people, and tongues shall stand before the throne of God and of the Lamb. And we hope that this Conference may be the means of giving its members new strength for the work of the Association, and a wider view of its aim, that of winning women all over the world for Christ.

May we all unite in prayer for the Conference so that we each and all may have part in the blessing, and may experience that God Himself is in our midst.

On behalf of the Young Women's Christian Association of Sweden we offer all the members of the Conference a hearty welcome.

BEATRICE DICKSON,
for the National Committee of the Young Women's Christian Association of Sweden.

The Stockholm Conference of the World's Y.W.C.A.

REVISED PROGRAMME.—*June 10th to 18th, 1914.*

"THE UNFOLDING OF THE TRUE PLAN FOR WOMAN IN GOD'S PURPOSE FOR THE WORLD."

Wednesday, June 10th.

4 to 6 p.m. ...	Business Meeting for Delegates.
8 p.m.	Welcome Meeting arranged by the Swedish National Committee.

Thursday, June 11th.

10 to 11 a.m. ...	Devotional Hour and President's Report.
11 a.m. to 12.45 p.m.	THE CHRISTIAN IDEAL FOR WOMAN— As found in the New Testament: Professor Breitenstein. As needed by the Modern Woman: Mlle. Savary. As Interpreted by the Association Ideal: Miss Mabel Cratty.
3.30 p.m.	Discussion Meeting on Moral Questions.
8 to 9.30 p.m. ...	Public Meeting.

Friday, June 12th.

9.15 to 10 a.m. ...	Devotional Hour.
10 a.m to 1 p.m. ...	CONFERENCE SESSION ON FAMILY LIFE— Personal Relationships: Denmark. Training for Home Duties: Germany. Friendship and Social Intercourse between Men and Women: Madame Michelet. Practical Service of the Y.W.C.A.: Miss Barnes.
3 to 4.30 p.m. ...	Discussion on the Morning Subjects.
8 to 9.30 p.m. ...	The Spiritual Opportunity of the Y.W.C.A.: Miss Louise Holmquist. Personal Religion: Pastor Le Seur.

Saturday, June 13th.

9.30 a.m.	Emigration and Immigration: Mrs. Bremer and others.
12 noon	Excursion.

Sunday, June 14th.

Morning ... ... Church Services.
6 p.m. ... ... United Communion Service.
Evening ... ... Meetings to be arranged by the Swedish National Committee.

Monday, June 15th.

9.15 to 10 a.m. ... Devotional Hour.
10.30 a.m. to 1 p.m. Conference Session on National Life—
Student and Professional: Miss Wikander.
Commercial: Mlle. Bruneton.
Domestic Service: Miss van Pelt.
3 to 4.30 p.m. ... Discussion on Morning Subjects.
8 to 9.30 p.m. ... Women in Religious Life—
Church Life: Miss G. A. Gollock.
Home Mission Work: Mlle. Bertsch.
Deaconess and other Salaried Work:

Tuesday, June 16th.

9.15 to 10 a.m. ... Devotional Hour.
10.30 a.m. to 1 p.m. Conference Session on National Life—
Civic Duties for Women: Mlle. de Dietrich.
Training for Public Duties: Fröken Sohlberg.
3 to 4.30 p.m. ... The Contribution of the Y.W.C.A. to National Life—
Through the National Movement:
Miss Una Saunders.
Through the Individual:
8 to 9.30 p.m. ... Women in Foreign Service—
As Missionaries: Miss Petersen.
As Association Secretaries:
Miss Picton-Turbervill, Miss Coppock.

Wednesday, June 17th.

9.15 to 10 a.m. ... Devotional Hour.
10.30 a.m. to 1 p.m. Conference Session on the Place of the Y.W.C.A. in Raising up and Training Leaders—
In Christian Countries: The Hon. E. Kinnaird.
In Mission Lands:
In Association Training Homes:
Miss A. M. Reynolds.
3 to 5 p.m. ... Discussion on the Morning Subjects.
8 to 9.30 p.m. ... Spiritual Equipment for Leadership:
Professor D. S. Cairns.

Thursday, June 18th.

9.15 to 10 a.m. ... Devotional Hour.
10.30 a.m. to 1 p.m. Conference Business Session.
3 to 4 p.m. ... Closing Address: Professor D. S. Cairns.
Excursion to Skansen.

Aux Déléguées de la Conférence de Stockholm.

A. M. Reynolds.*

Tout grand mouvement marche par époques. Certaines caractéristiques distinctes qui prédominent durant une période de temps, donnent lieu dans la période suivante au développement de domaines entièrement différents et l'on obtient de cette façon une harmonie symétrique du tout.

Les dates les plus importantes dans l'œuvre de l'Union chrétienne Universelle de Jeunes Filles se groupent autour des quatre conférences internationales qui eurent lieu soit à Londres du 14 au 18 Juin, 1898; à Genève du 24 au 28 Juillet, 1902; à Paris du 16 au 21 Mai, 1906, et à Berlin du 18 à 26 Mai, 1910.

Nous voulons passer brièvement en revue ces quatre conférences, en étudiant ce qu'elles ont été pour les femmes qui les avaient projetées, puis réalisées à l'aide de leurs prières et de leurs efforts. Et nous y puiserons les encouragements dont nous avons besoin pour la Conférence de Stockholm.

La Conférence de Londres tiendra toujours une place spéciale dans les annales de notre Union, par le fait qu'elle fut la première réunion universelle. De là s'explique le sentiment d'anxiété et d'insécurité avec lequel on la vit s'approcher. Le fait qu'elle eut lieu en langue anglaise seulement, révèle la timidité de notre idéal à cette époque.

L'invitation préliminaire, après avoir assuré aux déléguées que l'hospitalité leur serait gratuitement offerte et avoir cordialement requit leur présence, se terminait par ces mots: "Cette Conférence est une occasion exceptionnelle de développement, autant pour nous qui portons le nom de Chrétiens et travaillons pour Jésus Christ, que pour le vaste champ d'activité ouvert à notre œuvre." Ce que nous devons désirer avant tout pendant les jours de Conférence, c'est d'acquérir l'inspiration dont nous avons besoin et de voir notre œuvre donner des résultats satisfaisants.

* Traduit de l'anglais par Mlle. van Berchem (Genève).

Ces jours de Londres furent particulièrement remplis, car ils eurent pour résultat la création de la constitution de l'Union universelle.

Cette constitution fut d'abord longuement discutée, puis acceptée à l'unanimité par 326 déléguées représentant 18 contrées différentes. Malgré les difficultés inévitables, créées par la diversité des langues, il s'établit entre les déléguées une grande sympathie mutuelle, fondée sur leur amour pour Dieu et victorieuse des lois humaines. Tout le monde se sentit "at home." C'est ce qu'exprima, à l'aide des quelques mots d'anglais qu'elle possédait, une jeune suédoise présente. L'on choisit, comme semaine de prière, la seconde semaine de Novembre à partir du dimanche et l'on adopta l'usage de broches et de pendantifs, surmontés d'une inscription hébraïque, comme symboles de l'Union.

Pendant les quatre années qui suivirent, les déléguées de tous pays firent de plus en plus connaissance et réalisèrent leurs responsabilités internationales. Il surgit pourtant certaines difficultés d'ordre pratique, telles que le choix de l'endroit où se réunirait la seconde Conférence universelle. L'on décida pour Genève. Les 175 déléguées qui y vinrent représentaient 19 contrées différentes. L'infériorité de ce nombre sur celui de la conférence précédente était due presque uniquement à la minorité des déléguées de Grande Bretagne, pour lesquelles le voyage à Genève était difficile.

Tandis que la conférence de Londres avait eu un aspect plutôt légal, par le fait de la création de la constitution et l'adoption de statuts et de méthodes de travail, celle de Genève prit un caractère différent. L'on y traita surtout des responsabilités de l'Union chrétienne envers les femmes et jeunes filles des pays orientaux. Le français et l'anglais furent choisis comme langues officielles de la Conférence. Des groupes de déléguées, toutes portant le symbole de l'Union, se retrouvèrent avec joie et donnèrent les noms de celles qui avaient été appréciées dans la première conférence et n'avaient pas pu être présentes à la seconde. Les rapports du Comité nous montrent que les déléguées étaient conscientes d'une sympathie mutuelle bien différente des premiers efforts tentés en vue d'acquérir une base commune de travail. Les membres des divers comités nationaux étaient entrés en rapport les uns avec

les autres, gráce au journal international le "QUARTERLY" et au livret de renseignements et ils étaient prêts à dire d'un commun accord: "Que pouvons nous faire maintenant pour les jeunes filles habitant de l'autre côté du globe?" Nos devoirs envers les jeunes filles indoues, chinoises et japonnaises et la manière par laquelle nous pouvons leur aider, furent sérieusement considérés. Les missionnaires anglais, aux Indes, avaient déjà, avant la conférence de Londres, fait appel à l'aide de l'Union chrétienne. A Genève il arriva une requête signée par des femmes anglaises, chinoises et américaines, disant: "Les statistiques nous prouvent qu'il y a 25,000 femmes et jeunes filles employées comme ouvrières dans les fabriques de coton et de soie de Shangaï. Quel grand champ d'activité pour l'Union!" La conférence missionnaire de femmes à Tokio nous écrivait aussi: "Nous tenons à exprimer à l'Union chrétienne de jeunes femmes, à quel point nous apprécions son travail et ses méthodes. Nous sommes convaincues que de plus en plus le Japon a besoin de son aide." Les discussions prolongées qui suivirent la lecture de ces divers messages prouvèrent que l'Union était consciente de ses devoirs envers les jeunes filles et femmes orientales. Lorsqu'une déléguée française prit la parole pour dire que la France avait déjà entrepris une Union chrétienne à Madagascar, mais désirait aider aussi en Chine et au Japon, et qu'une déléguée suédoise exprima son approbation de ce que le Comité universel se rendait compte des besoins de tous les pays, il sembla que l'on avait atteint enfin à une conclusion générale. L'on vota à l'unanimité l'entreprise, sous de certaines conditions, d'une Union en Chine et au Japon, et ce fut le premier pas fait en vue d'un travail commun.

La conférence de Paris compta 507 déleguées venant de 21 pays différents. Les langues officielles furent l'anglais, le français et l'allemand. Le travail accompli pendant les quatre années précédentes prouva le progrès que l'action en commun avait fait faire à l'œuvre de l'Union. Les déléguées de la conférence de Genève s'étaient unies en acceptant les responsabilités des femmes chrétiennes vis à vis de l'Orient. Les déléguées de Paris voulurent aller plus loin et travaillèrent à obtenir une réalisation plus complète de l'esprit de Jésus Christ dans la vie de tous les jours. Les rapports et les allocutions nous mon-

trèrent que la compréhension mutuelle était devenue beaucoup plus intime depuis les conférences précédentes.

1194 déléguées, représentant 29 pays différents, assistèrent à la conférence de Berlin. Les langues officielles furent, comme à Paris, le français, l'anglais et l'allemand. La réception d'ouverture eut lieu dans la Maison du Parlement. S.M. l'impératrice fut présente à l'une des sessions officielles. La présence de 1200 déléguées se fit sentir même dans une ville comme Berlin et nous fûmes attirées les unes vers les autres par notre but et nos intérêts communs, c.à.d. : " l'influence de notre Union Chrétienne de Femmes dans la vie sociale, industrielle et évangélique." Durant cette conférence, nous fîmes connaissance avec les conditions de vie et les points de vue des différents pays et nous réalisâmes que " nous sommes tous membres les uns des autres " dans nos besoins, nos aspirations et nos espérances.

J'a essayé de tracer en quelques lignes ce que furent ces conférences pour ceux et celles qui ont eu le privilège d'y assister.

I. à Londres: les déléguées font connaissance les unes avec les autres.

II. à Genève : elles reconnaissent leurs obligations mutuelles.

III. à Paris : elles acquièrent un sens plus profond de notre dépendance vis à vis de Jésus Christ.

IV. à Berlin : elles réalisent plus complètement les besoins communs de l'humanité et la possibilité de nous aider les unes les autres en vainquant les difficultés.

Celles pour qui la Conférence de Stockholm sera une nouveauté et qui seraient portées à s'y sentir étrangères trouveront bien vite des amies sympathiques et compréhensives, conscientes de notre fraternité en Jésus Christ. Nous serons peut-être séparées par nos différentes langues natales, mais nous pourrons toutes comprendre le nom de Jésus Christ, nous pourrons lire sur les visages un besoin de sympathie, un désir d'aider et d'être aidés, et nous prouver les unes aux autres notre affection par maints petits services rendus. Si telle est notre attitude, nous aurons le sentiment en rentrant dans nos patries d'avoir élargi le cercle de nos capacités, nous serons en mesure de donner beaucoup, parceque nous aurons beaucoup reçu.

Comment la Conférence de Stockholm peut-elle nous être le plus utile ?

Permettez-moi de vous suggérer ici une ou deux idées. Lisez des livres d'histoire, des biographies, des récits de voyage en Suède, Norvège et Danemark. Etudiez la géographie du pays et sa vie industrielle et politique. Faites connaissance avec cette riche mythologie Scandinave qui nous a donné, à nous Anglo-Saxons, tant de mots et d'expressions.

Lisez les auteurs Suédois, comme nous vous l'avons déjà conseillé dans le dernier numéro du "QUARTERLY." Faites collection de tous les mots suédois dont vous pourrez vous souvenir et qui vous éviteront quelques perplexités. Ne vous découragez pas si vous n'arrivez pas à comprendre tous les rapports ou les allocutions mais souvenez vous que nous en sommes toutes au même point. Soyez déterminées à jouir de tout ce que vous voyez, satisfaites de vos conditions pratiques et rapportez dans chacune de vos patries une sympathie et un amour plus larges pour les jeunes filles qui sont loin des leurs.

The Young Women's Christian Association in Sweden.

Fröken Hildur Mellin.

THE Young Women's Christian Association was started in Sweden nearly thirty years ago. It was one of a number of women's associations founded in the last two decades of the nineteenth century, of which the Frederike Bremer Society is probably the best known, but from the first it has definitely aimed at the Christian as well as the social welfare of its members.

The Young Women's Christian Association, together with the Young Men's Christian Association, which began one year earlier, were the first Christian organisations founded in Sweden for young people. To a large extent they therefore became models for those societies which followed them in caring for the Christian and social interests of young men and women. These later organisations have diminished the possibilities for expansion in our work, but in several places their existence side by side with us has

made for intensive power and fostered the earnest desire to meet the actual needs of our time.

The central aim of our work is to give our members a knowledge of the Bible, and it is furthered by group study in small circles or by addresses at larger meetings.

Interest in the spread of the Gospel is awakened and maintained by Mission Study, which not only proves to be a valuable source of general information but also stimulates further reading. The Association entirely supports two missionaries in China and one in India, and contributes towards the support of three other workers in India as well as the maintenance of several native evangelists and children in mission schools. Several of our members have also gone abroad in connection with various Swedish missionary societies.

An interesting feature of our regular work is our social or "home evenings." These are arranged with programmes carefully prepared beforehand, with the object of attracting new members. Invitations are sent out to young women according to their occupation, such as students, nurses, factory girls, and the entertainment is sometimes associated with some historical event or personage, or with some special province. During such a "province evening" the characteristics of that part of the country will be emphasised, local songs being sung and views shown by magic lantern. All these gatherings close with a short address on a Bible topic.

In several places groups of ladies, old and young, some of whom are not members, gather regularly in the Association rooms for a forenoon working party. A Sale of Work then disposes of their handiwork for the benefit of the Association. Books on various subjects are read aloud and these meetings also close each time with a short Bible reading or address.

In a few branches a special effort has been made with the Red Cross Society to reach young girls of leisure by inviting them to working parties for the Red Cross Society in the Association rooms. We hope that these gatherings and the words spoken there have attracted some at least to the Association and will draw them into the Master's service.

If only we had adequate funds and workers, a large field lies open to us along the line of boarding homes for

young women. In Gothenburg, for instance, the Association conducts a small boarding home for women students at the various Colleges in the city with a much-frequented restaurant for young women. It has also a large and well-conducted boarding home and restaurant for factory girls, where cooking classes and various kinds of meetings are carried on. In Stockholm there are three Association homes for factory girls, but frequented also by young women in other occupations. The demand for accommodation is indeed so great that these homes have had to be considerably enlarged since they were started.

The Stockholm Central Branch has received 25,000 kronor from a private philanthropic fund, the interest of which is to be divided between these three boarding homes.

The South Stockholm Association makes a speciality of cookery, 4,000 kronor having been given as an annual grant from municipal funds to the branch for this purpose. In 1912 as many as seventy-four factory girls and domestic servants passed through the cookery classes, and since the beginning of this year the Committee has arranged courses of cookery to be held actually inside two factories after work hours. The courses comprise twelve lessons, each of four hours, covering six weeks, and have been so popular that they were crowded out, and the Committee intends to organise many such courses as soon as funds are available. Regular social gatherings are also held by the Association at various factories, and in the factory girls' homes there are meetings for Bible study, and addresses on hygiene and other subjects. In all our practical work, the religious side is never lost sight of.

Our short northern summer is being more and more used for giving our members opportunities for recreation as well as for religious meetings. Last summer we held two Camps for girls, the one in central Sweden being attended by twenty girls, and the other in the south by fifty, and great satisfaction has been expressed both by the girls themselves and by their leaders as to the success of both ventures. The programme was made up of discussions on subjects placed by the girls in the enquiry box, Bible-study and addresses, varied by games and excursions. Everything was arranged as simply as possible to meet the slender purses of the girls. They slept on straw mattresses in a school-house or barn, and this style of accommodation

seemed to increase rather than lessen their enjoyment! The Young Women's Christian Association at Lund also joined with the Women Students' Christian Association at the University in taking a party of factory girls into the country for several days, and this also was a great success.

Except when we hold our National Conference, the Association arranges an annual course of Bible Study during the summer at some suitable country place. This is attended principally by our active members, and the lecturer is generally a clergyman or a theological professor. Last summer we discussed the subject for the World's Young Women's Christian Association Conference so soon to be held at Stockholm, as well as the Bible topic.

The chief centres of work during the summer are, however, our holiday homes, which are situated in different parts of the country, from the mountains in the north to the south coast. It is a characteristic feature of the Association in Sweden that it has representatives of all classes of society, and of many occupations in its membership. They mix freely at social gatherings and at meetings and committees, and above all in our holiday homes. Many who would otherwise never have come to know each other make friends there, and many social barriers are thus being removed.

The Young Women's Christian Association has a membership in Sweden of about 4,600 in fifty branches, together with 1,500 junior members. A National Committee of ten members leads the work, but as yet we have no travelling secretary. Instead the members of the National Committee visit the branches by special invitation.

Of late years the Swedish Church has developed an active work among young people, and this has made a new era in all Christian work of the kind in Sweden. It is, therefore, very important that the Young Women's Christian Association, in particular, should clearly realise its position and special opportunity. For this we need fresh young workers, trained, earnest Christian women with enlarged vision, who understand young people and the needs of our time, and who will appreciate the heritage of the Association as women's work for women, and make it the means of blessing which God has purposed it shall be to our nation.

Pastor Johannes Burckhardt †

Elisabeth Consbruch.

„Die Lehrer aber werden leuchten wie des Himmels Glanz und die, so viele zur Gerechtigkeit weisen, wie die Sterne immer und ewiglich.“—Daniel 12, 9.

Am späten Abend des 27. Januars raffte ein Herzschlag Herrn Pastor Burckhardt mitten aus voller, segensreicher Tätigkeit hinweg. Mit ihm ist ein Mann geschieden, dessen Arbeit bahnbrechend gewesen ist für die Pflege der weiblichen Jugend Deutschlands.

Wohl bestanden schon seit Mitte des vorigen Jahrhunderts Jungfrauenvereine, aber ohne jede Organisation, ohne jeden Zusammenhalt. Mehr oder weniger vom guten Willen, vom Geschick der jeweilig leitenden Persönlichkeiten abhängig. Ganz gewiss ist in diesen Vereinen im Stillen viel treue Arbeit geleistet, aber nur zu oft löste sich der Verein auf, wenn ein Wechsel in die Leitung eintrat. Da gründete Herr Pastor Burckhardt, der kurz vorher an die Versöhnungskirche an Berlin gerufen war, im Jahre 1892 den Vorständeverband, der zunächst planmässig die Arbeit in Berlin ausbaute. Schon im folgenden Jahr wurde der Verband auf ganz Deutschland ausgedehnt. Und nun begann ein wunderbar schnelles Aufblühen der Jungfrauenvereinsarbeit. Zählte man bei Gründung des Verbandes annähernd 1000 Vereine, so haben wir jetzt deren 6000. Noch wichtiger als die Zahl ist aber die in jeder Weise vertiefte und bereicherte Auffassung der Arbeitsart in den Vereinen.

Herr Pastor Burckhardt ist manchmal scherzend „Marschall Vorwärts“ genannt worden, und er verdiente diesen Namen mit vollem Recht. Mit klarem Blick erkannte er die Gefahren unserer Zeit für die weiblichen Jugend und er wollte helfen, so viel er nur konnte. Er wusste, es ist heute nicht getan mit Bewahrung, die Jugend braucht mehr, sie braucht tief innerliche Erneuerung, sie muss herangebildet werden zu festen, christlichen Charakteren, die Stand halten in allen Versuchungen des Lebens. Gerade weil er durchdrungen war von der Ohnmacht und Kleinheit des Menschen, weil er seine eigene Erlösungsbedürftigkeit fühlte, darum konnte er mit nie ermüdendem Optimismus sein Werk treiben, denn er hielt beides fest, auf der einen

Aus der *Evangelischen Frauenzeitung* vom 15. Febr. 1914.

Seite: „Mit unserer Macht ist nichts getan" und daneben: „Ich vermag alles durch den, der mich mächtig macht, Christus."

So ernst er immer aufs neue erklärte: Mittelpunkt jedes evangelischen Vereins für die weibliche Jugend muss die Erbauung der Mitglieder durch Gottes Wort sein, ebenso ernst rief er auf zur sozialen Arbeit im Verein. Wir danken es ihm, wenn das vierfache Zeil des Weltbundes der Jungfrauenvereine, das geistliche, das geistige, das soziale und das gesundheitliche, auch in unserer deutschen Arbeit als das richtige erkannt ist. Wie eifrig ist er für die Gründung von Erholungshäusern eingetreten, wie hat er auf den vielen Kursen, die er in allen Teilen Deutschlands für die Leiter und Leiterinnen gehalten hat, wieder und wieder betont, dass in den Vereinen der ganze Mensch nach Leib, Seele und Geist zu seinem Rechte kommen müsse.

Meisterhaft verstand er es, zu jungen Mädchen zu reden, seine Worte gingen zu Herzen. Seine Ansprachen bei Vereinsfesten waren stets Höhepunkte. Jeder fühlte es: dem Mann ist es ernst im tiefsten, im christlichen Sinne, und so fasste er auch die Arbeit für andere, für die jungen und werdenden Menschen auf. Und mit welcher Unermüdlichkeit stand er in seiner Arbeit. Wir, die mit ihm arbeiten durften, staunten immer wieder über seine Arbeitskraft, über seine Energie und über die Genialität seiner oft so weit ausgesponnenen Pläne.

Nun hat ihn der Herr, dem er so rastlos gedient hat, heimgerufen, heimgerufen kurz vor der Vollendung seines Lieblingsplanes, des Bundeshauses in Dahlem bei Berlin, das gedacht ist als Zentrale für die ganze Arbeit an der weiblichen Jugend Deutschlands.

Wir schauen ihn trauernd nach, aber wir halten fest.

In den letzten Tagen.—Allen Freunden unserer Arbeit, die so freundlich nach dem Heimgang unseres lieben Vorsitzenden geschrieben haben, möchte ich auf diese Weise auch im Namen der anderen Mitarbeiterinnen sehr herzlich danken für alle Teilnahme, die aus den Briefen sprach. Gern hätte ich jedem von Ihnen persönlich gedankt, aber diese Zeit stellte besondere Anforderungen sowohl dadurch, dass eine so grosse Lücke gerissen wurde, als auch durch die Einrichtung des Bundeshauses, in das wir nun morgen einziehen.

Viele der Briefe enthalten die Bitte, Genaueres über die letzte Zeit unseres lieben Pastor Burckhardt zu hören. Manches werden Sie inzwischen durch die Veröffentlichungen schon gehört haben.

Seit Monaten hatten sich häufig wiederholte Herzanfälle eingestellt, die ihn auch nachts oft störten, ihn aber nicht veranlassten, seine Arbeit einzuschränken, sondern im Gegenteil ihn zu fast verstärkter Arbeit führten, in dem

oft ausgesprochenen Gedanken: „Ich muss wirken, so lange es Tag ist." Dass dieser Tag vielleicht in nicht allzu ferner Zeit zur Neige gehen könnte, hat er manchem von uns ausgesprochen. Wer ihn dann aber immer wieder so frisch und tatkräftig sah, liess doch ernste Sorgen nicht in sich aufkommen, namentlich nach Weihnachten, als eine kleine Influenza überwunden war, freuten wir uns, ihn wieder frischer und froher zu sehen. Die Zeit vom 9. bis 20. Januar verbrachten wir zusammen in Brückenberg bei der Freizeit, auch Frau Pastor Burckhardt war dabei. Seine grosse Freude an diesem neuen Arbeitszweig und an dem schönen Gelingen der Freizeit, sowie das ganze Zusammensein mit ihm dort, herausgerissen aus dem Arbeitsgetriebe der Tieckstrasse, ist mir eine besondere köstliche Erinnerung. Wie freute er sich, morgens die jugendliche Schar zu Sportvergnügungen ausziehen zu sehen, und wie interessiert war er für alle Fragen, die in den Vorträgen und Diskussionen nachmittags ausgesprochen wurden.

Am Mittwoch kehrte er hier in die Arbeit zurück, war die kommenden Tage täglich auf dem Bureau, am Montag zum letzten Mal. Für den Dienstag hatten wir besprochen, dass sein Kommen wohl nicht erforderlich sei, so war er gerade an diesem Tage den ganzen Tag bei den Seinen und hatte still zu Hause gearbeitet. Wenige Minuten, nachdem er des Abends zur Ruhe gegangen war, wurde er abgerufen, kaum eine Stunde, nachdem er die letzten Briefe für unsere Arbeit geschrieben und zur Post geschickt hatte.

So schwer für alle Zurückbleibenden ein so unerwartet plötzliches Ende ja ist, so können wir für ihn doch nicht dankbar genug sein. Wenige Tage vorher waren wir weit von seinem Heim in Brückenberg zusammen, wenige Tage nachher sollten wir in Thüringen zur anderen Freizeit sein.

Am Sonnabend war in der Grunewaldkirche die Feier — auf dem stillen Dahlemer Dorfkirchhof ist sein Grab. Nicht weit davon entfernt steht das von ihm mit soviel Liebe und Eifer erbaute und erbetete Bundeshaus.

Morgen geht es nun hinein in das neue Heim in der festen Zuversicht, dass in allem Wandel der Zeit ein Vater dort oben ewig bleibt und seine Hand auch über der verwaisten Arbeit halten wird.

Mit nochmaligem herzlichem Dank und Gruss allen, Ihre

Berlin, den 11. März, 1914. HULDA ZARNACK.

Neue Adresse: Berlin-Dahlem, Post Gross-Lichterfelde, Friedbergstr. 25/27.

The Authority of the Bible.

Miss G. A. Gollock.

THE authority of the Bible is one of the questions of the hour needing to be faced bravely in thought and prayer, a subject, moreover, which some of us fear, perhaps, to handle, and which we are tempted, strong in the enjoyment of a satisfying faith, to pass by. But the call to face it has reached us, and we must obey. It were cowardice to turn aside. Without a shadow of hesitation or reserve, we avow ourselves at the outset as those already convinced; we have proved the power of the Book, and heart and life are

subject to its authority with growing reality year by year. But there are others who are not with us in this, and we want to give them aid. And though our faith may never falter, the best of us feel most deeply the importance of stating it with utter trueness and basing it not on sand but on solid rock. We cannot hold ourselves outside the great questions which centre round the Bible without a grievous loss. The Book is so great, and God's light is so living, that we must press on and on to know the fresh treasures He would reveal.

There are three directions in which the authority of the Bible is being weakened to-day:—

1. By the utterances of a small section out of the many scientific students of the Bible, who occupy an extreme position in destructive criticism. Most of these men are honest in their purpose and sincere in their quest; all of them set us an example in open-eyed and unsparing labour. But they work out their hypotheses to one-sided and misleading conclusions, and make false halting places for others as well as for themselves. These critics on advanced lines have no ill-effect upon scholars, who can weigh conclusions for themselves, but they are a source of danger to the two classes of which I am about to speak.

2. The authority of the Bible is certainly being weakened to-day amongst many who have little mental grasp of the Christian position, and who have been taught to know the Bible only in small sections, or only in an unrelated way on the spiritual side. Thousands, who have a true inner experience of their Saviour's pardon, are puzzled as to what to believe and how to teach the Book. Some hold blindly to positions which the most conservative scholar would not maintain for a moment; others cast away as of no importance truths which are essential to the faith; some stumble and are utterly discouraged when they find that certain of their beliefs about the Book are built on "facts," which are not "facts" at all. All this is a serious problem in the present situation, and calls to us for thought, and prayer and aid.

3. It is almost inevitable that in these complex circumstances a third class of persons should arise both at home and in the mission field, namely, those who resist on moral grounds the whole authority of the Bible, and disguise their rebellion under the veil of modern thought. The Book

would anyhow be rejected by them ; it is easiest to reject it on the ground that it need no longer be held to be true.

Side by side with such groups of persons as all these, there is growing up a great body of thinking and believing people who hold, nay rather, who are *held by* the authority of the Bible, and are prepared to lay down their lives for its truth, while they reverently and gladly welcome new light and the results of true research.

These will tell you, if you can find them in some quiet moment, when they are not busied in work for God among either books or men, that the authority of the Bible means more—far more—to them than ever, but that the grounds on which they base its claim have been re-studied and re-expressed. Research, discovery, thought have borne in new light upon the Bible from every side. Monuments, manuscripts, minds have helped to liberate truths from their outer limitations, and set them free to expand and respond to the light and life of God. These men and women will tell you they have learned to welcome light, and to pray with a fear that breeds a deep humility that their eyes may be open and clear. For even light may be misleading to eyes made abnormal by disease.

The fact of the inspiration of the Bible takes on a new magnificence in this light. The growth of the New Testament, from the Marcan Gospel with its Christ of history up to the Gospel according to St. John, in which the same Christ is seen glorified after long years of spiritual communion, and the great Pauline letters in between ; the inner structure of one of the Gospels or the patient study of the great Synoptic problem ; the history of the fixing of the Canon of Holy Scripture, as the early Church, indwelt by the Spirit of God, divided in the light of inner experience the writings which were an actual part of the Bible from those which were not, until at last, centuries after the Ascension, the contents of the Book of Books were formally and finally sanctioned as they stand to-day. The study of such subjects as these may break down the old mechanical theory of inspiration, akin to what Mohammedans hold to-day concerning the Koran, but something great and lofty and compelling takes its place. A faith results which rivets the claims of Christ for ever upon the mind ; the Bible as the inspired record of the self-revelation of God to man stands supreme, with an authority that waxes ever greater.

Three things are needful, if we are to find this glorious dominating message in the Word of God :—

1. We must approach the whole great subject with honest, open minds, freed by the grace of God from prejudice, strengthened with might by the Spirit of Truth. We must realise that the mental side of our being is as liable to bias as the moral, and needs as truly to be disciplined by exercise and controlled by a Power outside ourselves. We must learn that mental arrestment is as dangerous as moral, and that he who loves God with only nine-tenths of the mind robs Him of a tithe of His rights. We must seek with fearless humility to love the Truth wherever it may be, and to seek it as an end in itself. We must press on with reverent courage, dependent on the Life to quicken and on the Truth to guide us in the way.

2. We must be prepared to face honest labour, a kind of work far transcending that needed for the preparation of an average Bible Class lesson or address. The Bible is not a book that can be mastered at a glance. The simplest child can drink its fill, for instance, from the Fourth Gospel, but the thirst of all the scholars of all the ages cannot lower the level of that springing well. Those who have in any measure given themselves to it know what the joy of arduous Bible study means; book after book unfolds glimpses of its meaning to the patient searcher; great thoughts from the living pages leap out to meet the living mind; question finds its answer in some underlying deep; towering peaks of unscaled whiteness call the traveller onwards towards the great mysteries of God.

3. The Authority of the Bible starts from and culminates in the authority of Jesus Christ our Lord. He used its earlier volumes to interpret His Revelation of the Father; the later volumes enshrine Him as Himself the *Logos* of God. He stands supreme at the centre of the Bible; its truths start like radii of a circle from Him; stand with Him, subject to His living Power, taught by His Spirit, and the whole Bible is perceived to be in unified relationship as the power of perception grows; emphasis falls duly, proportions become just. Stand apart from Him and perplexities, which are different things from *mysteries*, abound.

Woman's Suffrage from Two Points of View.

I. Dr. Lydia Wahlström.

EVERY movement in furtherance of social progress, of greater justice in the world, has suffering at the back of it as motive power. First of all, there is that of the masses who suffer in silence, and submit, until, as is often the case in chronic illness, they come to regard their misery as something almost normal, and at all events as being quite unavoidable. But in due course there comes the suffering of the intelligent, warm-hearted individual who raises her voice against that which thousands have borne in dumb despair.

One of the most noble of Christian women, Fredrika Bremer, passed a long, monotonous youth bearing the ordinary burden of women of the higher classes in former days: lack of tuition, work and liberty, in short, living in mental and bodily bondage. Then she wrote her books, which became known throughout the civilized world, and became one of the most powerful champions of improvement in the position of women of the upper classes. She was especially interested in unmarried women, in their obtaining free access to work outside the home and the necessary education for that work, and in their being adequately paid. From Fredrika Bremer's Christian point of view, all this was only a natural consequence of the teaching of the Bible on the EQUALITY of woman, *e.g.*, 1 Peter iii. 7, where the husband and wife are said to be "heirs together of the grace of life." But the same message of women's rights echoed in every country in the middle of the 19th century. It was akin to the liberalism of Cobden and Gladstone, which aimed at obtaining free competition in all spheres of work; and as Olive Schreiner, amongst others, so clearly points out in her book "Woman and Labour," at this time factories began to execute a great deal of work which had formerly been done by women at home, *e.g.*, dyeing, soap and candle making, etc. Many young women were thus rendered superfluous in the home, and, when the family was of small means, expensive too, if

they could not earn their living. It was easy enough for the daughters of the labouring classes to enter factories, but for the educated classes the case was more difficult.

In several countries, and in consequence of the pressure and universal economic development of modern thought, women gradually, and without effort on their own part, gained admittance to banks and the Civil service. They were admitted to the studies necessary for such work, to the universities, and gained the emancipation requisite for the management of the money they earned. The movement made rapid progress in the Scandinavian and Anglo-Saxon countries between 1850 and 1880.

The turn of the nineteenth century saw, however, the beginning of a new stage of evolution. First and foremost, two great international societies, the *International Council of Women* and the *International Suffrage Alliance*, were organised in 1888 and 1904 respectively. They unite on some points, and each comprises millions of members over the whole world. Further, women have taken the leadership of their cause into their own hands, and women of the working-classes have begun to take a prominent part in such leadership. This shows that the objects of the movement have developed from the purely economic and humanitarian to the juridical and social. The question is no longer one of obtaining situations for unmarried educated women. If such were the case, how could the prevailing discontent among married women and women married and unmarried, of the working-classes be explained?

This discontent is accompanied by juridical and social demands for equality in marriage, and in regard to wages. Women are also quite conscious that it is impossible to reach their goal without political power, and it is for this reason that all other questions resolve themselves into one, viz., the political vote.

This, however, does not imply that this has superseded all other questions, or that any special political programme, common to all countries, has been adopted. The vote is striven for as *a means*, not as an ultimate goal, and the International Votes for Women Movement is politically neutral everywhere. That is to say, it works for the vote only on the same conditions as rule, or will rule, for men in the respective countries, and it is on the side of any party which supports the cause. This neutrality has been a

drawback to a great extent, not least in America and England, as no party will work to give the vote to a body of people which cannot promise to join that party. Another reason for the neutrality of the movement is that other arguments than that of the demand for the acknowledgment of the right of the individual are now often employed. When women are asked why they want the vote, the answer generally expected is an enumeration of the wrongs they consider themselves to suffer from, *i.e.*, that they need the vote to raise themselves from their present position. But nowadays the answer more often is *that it is necessary for the State that women take part in public life.*

Not that crying wrongs are not waiting to be righted within the world of women. Two of the worst of these have just been pointed out. First, the legal position of married women, which in spite of the " Married Woman's Property Act," still gives the wife no direct rights for maintenance of herself and her children from the husband's wages, except in cases of separation. This is most felt, of course, among poor women, who often suffer through their husbands' drinking.

Then comes the self-supporting woman's wrong, viz., underpaid work. There is scarcely a country where, in any profession or office, a woman doing the same work and with equal competence is not paid at a different rate and has less chance of promotion. In many cases, a woman has no pension under exactly the same conditions as those in which a man receives one. The conditions are worst for the great majority, viz., the women of the labouring classes, who are often driven by starvation wages to an immoral life, or fall into bad health, which cannot but have weakening effect on the health of coming generations. In this regard, it will probably be pointed out, that women are already protected to a certain extent by different laws, *e.g.*, by the prohibition of certain professions to women and of still others before childbirth, maternity insurance, old age pensions, etc. But this is only great reason why women should have the vote. It is not only for the purpose of freeing themselves from present injustice, but also to protect themselves from men's well-meant, but often unpractical, legislation. The Swedish law rules that a woman shall pay the same premium as a man, but gives her a decidedly lower pension on the grounds that the average length of life is longer with women,

which is, of course, due to their more regular lives. A marked tendency is shown to "protect" women from the better-paid professions, *e.g.*, typography, and although it is true that women in some countries are forbidden to work in factories a certain number of weeks before childbirth, no compensation is allowed them for wages they lose in consequence of this prohibition. Taking these and other facts into consideration, it is not surprising that women beg to be excused from this prohibition and prefer to do without it until they, who best know where the shoe pinches, obtain some part in the legislation which has such a profound influence on their lives.

This side of the question is only lightly touched upon here, but want of space necessitates leaving it, and proceeding to what is perhaps the most important justification of women's claim to the vote, viz., *the necessity of women's influence on public life from the point of view of the State.* During the reign of Liberalism, Rousseau's theory was the principal argument used in favour of the extension of the franchise. This theory was that all people are equal by nature and that the vote is a natural right with which the individual is to protect himself against injustice from the State. This theory has the advantage of being easily comprehended, for its reasonableness is as clear as possible. The vote is a human right, and women are human beings, therefore the vote is the right of women. During the Revolution, there were philosophers who made direct use of the deduction of this theory, and who emphasized it by teaching that the human nature of woman consisted of the resemblance of her mind to that of man, which naturally made it absolutely unjust to deny her participation in legislation.

Rousseau's theory, which held that the State is not much more than a necessary evil, has, however, been replaced, little by little, by the scientific view, according to which the State is a civilized power that exists in order to promote good, and which therefore subordinates the interests of the individual to those of the State. Hence the vote is not so much a right as, to a much greater extent, an obligation, a function in the service of the State, and it is both the right and the duty of the State to demand certain qualifications of those who desire to take part in this function. The woman's vote is not, of course, such a clear and simple result of the "function" theory as of the "rights" theory. The query is

put as to what special qualifications woman has for the vote? "She is so different to man, she has not the same interest in politics, and is not accustomed to them as men are." For those who hold the modern conception of a State must also, in accordance with the modern perception of dissimilarities and of the concrete in life, uphold the theory that woman is different to man mentally.

How do modern suffragists meet this argument? They answer simply that the difference in nature and interests of men and women form the best reason for women's participation in legislation. It is this difference which makes women specially interested and competent in questions in which home life and national life come into contact, *e.g.*, in religion, education, public health, temperance and morals, relief of the poor, and social questions in general. Fredrika Bremer calls this sixth sense in woman her "moral consciousness," which has not yet come to its own in community life. It is only natural that woman should be specially far-sighted in matters threatening home life, when she has, for thousands of years one might say, been trained as the guardian of the home, and is generally the first to suffer by any violation of its sanctity.

It may perhaps be argued that the vote cannot be necessary for the maintenance of the sanctity of home life, if women have had this duty for thousands of years and fulfilled it well. "Our grandmothers got on very well without the vote," they ruled the world by their "silent influence." Nothing could be easier to answer than this objection. It is precisely on the subject we have just mentioned that modern legislation has made the greatest conquests; schools are being placed more and more under the control of the State, and social legislation in the form of house inspection, public health acts, etc., is making its way into all the holes and corners which were formerly left to the mercy of private initiative. But to the same extent as progress is made in this direction, the territory over which the "silent influence" of woman can be exercised becomes smaller. And the greatest loss is not hers, but is, above all, a loss to the State, which thus, in this new important territory in legislation, loses the feminine ready recognition of details, and feminine idealism. When could this last be more necessary than in our day with its steadily increasing materialism in all that appertains to the State?

Especially here would Christian women have an important mission, and many have realized the fact, as was for example the case with the White Ribbon Army in America. This union approached the authorities with beautiful petitions regarding the alcohol misery. These petitions were never taken the slightest notice of. At last the union awoke to the fact that missions and homes for alcoholists were beautiful things in themselves, but that they could not be very effective when unjust legislation was counteracting their good effect. And thus the White Ribbon Army learnt to put the vote on their programme.

Is it possible that it can be right for a country to pass such laws as a new marriage law, the exclusion of religious instruction from public schools, etc., without the mothers of the country having the right to express an opinion on matters so important to them? What an incalculably bad influence on the economy of a country must the exclusion of a large category of wage-earners have! Statistics show that women constitute, at the present time, a good third of the self-supporting population of Sweden and Germany, and probably they are more, as it is often very difficult to know when married women are self-supporting. But working individuals who are placed outside legislation cannot have their interests adequately guarded, and therefore stand in the way of all those of their own profession when questions of promotion and wages arise.

Owing to their underpaid work, women drive men out of the labour market, whereas if they had the power to procure a higher rate of pay for themselves, they could compete in an absolutely honourable manner with their male competitors. The individual without a vote is a living certificate of incompetency which prevents her from helping others.

Direct legislative work would not be the only result of political emancipation. There would also be a great difference in social prestige. The extended communal rights which women in England, Scandinavia, and certain of the American States obtained during last year, have already compelled the public to listen to the opinion of women to a certain extent, and Australian women unanimously testify that, since they have had the vote, they have no longer needed a number of the special organisations for women which formerly made claims on their time and strength. How many meetings, petitions and newspaper

articles are these unrepresented people obliged to produce in order to forward every little thing they are working for!

As we know, in the Anglo-Saxon and Scandinavian countries, the matter has now passed from the region of discussion to that of actual politics. In Norway and Finland, in Australia, New Zealand, and in ten American States, including Illinois, Kansas, California and Colorado, women are already in possession of full political rights, in Denmark this will probably also be the case in 1914, and in Sweden it is only a question of time.

In England, notwithstanding the extremists, the cause has unquestionably made great progress since 1870, when the movement began. Whether Christian women of these countries wish for it or not, they will soon have the vote. Will they then refrain from using their rights, and leave those who are indifferent to religion to work without hindrance for the, perhaps, anti-religious objects they have in view? Or will they accept their new responsibilities, and learn that greater political rights mean greater possibilities for the Christian to work in the service of the Kingdom of God.

II. Mrs. Archibald Colquhoun.

In an international review it is necessary to define clearly what is the meaning of the controversy in Great Britain over the question of votes for women. It must be remembered, first of all, that the affairs of our country are by no means exclusively dealt with by the Imperial Parliament, but that this sovereign body has delegated a vast range of duties and powers to the Local Government bodies. It is more than probable that, one day, our Imperial Parliament may become truly Imperial by admitting representatives from all the Overseas Dominions of the King, while local autonomy may be still further developed to relieve the great pressure of business at Westminster. For local government British women are enfranchised, though on a basis which should be improved and enlarged, and through these local government votes they actually help to control many of those questions which interest them most as voters in other countries. On the contrary, the Imperial vote in Great Britain implies a great deal more

than it can possibly cover in countries such as Australia, New Zealand, Finland, Norway, or certain States of the American Union, where women now vote. The British voter sends to Parliament a representative who, under our party system, is pledged to one or other of certain great alternative policies, which are of vital importance to the whole Empire, including the Empire of India, with four hundred million inhabitants, and the great tropical dependencies of Africa, the Pacific, and the Caribbean Sea. In these parts of the King's Dominions the people do not have self-government; they are ruled according to the will of the people of the United Kingdom. Moreover, for such an Empire as ours the question of defence is of the first importance, and upon the voter depends whether we are to have a Government pledged to a strong Navy and Army or one which is prepared to cut down our Forces to the minimum.

The question of defence is the first duty of our Parliament, and is the first to be discussed when Parliament opens. Can it be said that the women of the country have the same right to decide this question as men? But if women get votes in Great Britain they will have the power to decide the issues of peace or war.

Second, we are a great industrial country, and upon our tariff policy, our trade policy and our laws for the regulation of industries depends our very existence. Can it be said that women have as much right as men to decide these questions? There are eleven million men returned as "occupied" in the last census for England and Wales, and only two million as "unoccupied"; whereas there are four and a half million women "occupied" and eight million "unoccupied." It must be remembered that even this four million women includes many who are only partially self-supporting. But in a question of trade policy the votes of women might swamp those of men, because there would be at least one and a-quarter million more women than men voters.

Thirdly, when laws are passed, even if they are only laws dealing with our own people, such as factory or mining regulations, they have got to be enforced. They are only obeyed because the lawless element in the population feels it has a majority, stronger than itself, against it. A law passed by a majority of women's votes would not have the same

power behind it—men might risk disobedience to it, relying on the sympathy of the majority of their own sex. It is not possible in any of these matters to cite the example of other States, because, in the first place, none of them have such complicated questions, both domestic and foreign, to deal with; and in the second place none of them have a large majority of women voters.

A great deal of support for woman suffrage in this country in the past came from people who thought it possible merely to enfranchise the exceptional woman, or the woman of property. That this attitude is frankly abandoned is shown by the fact that Conservative suffragists now support the Labour Party, which is in favour of Adult Suffrage. Several attempts to introduce Bills for a restricted female franchise have failed, and the majority of people, even among suffragists, now acknowledge that, if women are enfranchised at all it must eventually lead to womanhood and manhood suffrage. Under no other form would the working classes be adequately represented, and any scheme of votes for women which was not fair to all classes would be out of the question.

The most powerful argument in favour of woman suffrage is that it would give more driving power in Parliament to measures of social reform in which women are interested. There is a simple answer to this. All social reform measures, unless they are what is called party measures, are apt to get delayed in our Parliament, simply because of the press of business, but if public opinion is roused on any point the Government of the day will see that the laws in question have a chance of being discussed. Supposing women had votes they would still, when they desired some special measure, be obliged to organize themselves to promote it, educate the public about it, and finally in the press and by public meetings bring it before the notice of the Government. As a matter of fact the number of women really interested in such matters is small, and any widespread general demand among women would meet with an immediate response. A recent instance of this is found in the Criminal Law Amendment Act, which, after four years waiting, was pushed into prominence by public agitation, and became law in three months.

It must be remembered that a vast amount of legislation for the protection of women and children has been

passed in the last fifty years, and the suffragists are never tired of proclaiming the names of women who have helped forward that legislation — what proof have we, beyond suffragist assertions, that they would have done better with the vote? *It is impossible to discover in any suffrage state legislation specially favourable to women which cannot be matched in some other country where women have not votes.* I make this statement with the utmost confidence, having over and over again asked for instances of such legislation. Moreover, unprejudiced observers, like the ex-Bishop of North Queensland, who is himself a suffragist, writing in the *Nineteenth Century* for November, 1913, owned that where good laws had been passed since the enfranchisement of women it was impossible to say that they might not have passed without women's votes.

The greatest woman philanthropist of our times, Miss Octavia Hill, who inaugurated a system of dealing with slum dwellings which has been adopted in many countries, said in a letter to the *Times*: "I think, also, that political power would militate against women's usefulness in the large field of public work in which so many are now doing noble and helpful service. This service is, to my mind, far more valuable now than any voting power could possibly be. If you add two million voters, unless you secure thereby better members of Parliament, you have not achieved anything, but you have used up in achieving nothing whatever thought and time your women voters have given to such duties. Whereas, if they have spent their time and heart and thought in the care of the sick, the old, the young, and the erring, as guardians of the poor, as nurses, as teachers, as visitors—if they have sought for and respected the out-of-sight, silent work which really achieves something, a great blessing is conferred on our country."

It is perfectly true, as Miss Maude Royden wrote in the July number of the "QUARTERLY," that women are right to do all they can to develop their own capacities, but in our own country there is ample room for those capacities without taking on our shoulders the government of the Empire. To take one single instance: infant mortality is essentially a woman's question, and with a diminishing birth-rate it is a very important question, but we have proof that it can be most adequately dealt with by the

local authorities on which women sit and for which they vote. By securing a supply of pure milk, by proper registration, health visiting, schools for mothers, and other measures, the city of Halifax (a big industrial city) has reduced its infant mortality rate from 151 per mille in 1901 to 95 in 1912, less than that of Sydney, Melbourne or Brisbane, or Wellington, N.Z.

A great deal has been said and written about the poor wages of women, and although there is considerable exaggeration, no one will deny that many women are much underpaid; but the present leader of the Labour Party, Mr. Ramsay Macdonald, has said (speaking at Leicester in 1912) that it is "fallacious to suppose that women could raise their wages through the vote. Men have never raised their wages through the vote." In Australia and New Zealand, where women vote, the rate of pay is not the same for men and women, nor is the increase in women's wages as great as that in men's, and a suffragist observer in Australia, Miss Jessie Ackermann, declares that "domestic service is practically the only well-paid work for women," that "factory hands and shop girls are miserably sweated," and that "teachers are treated in a manner worthy of the Dark Ages." It is, moreover, notorious that women's wages are rising rapidly in some branches in our own country, for instance, in domestic service. Combination for trade purposes, technical education, and a higher standard of work are what are needed by industrial women, and for the professional classes the gradual disappearance of such prejudice as that which for long prevented women from being doctors and still keeps them from being lawyers. It is not necessary to have women's votes in order to remove these restrictions, for there are women lawyers in France, where women do not vote.

When speaking of law, it may be mentioned that the laws of Great Britain are, with very few exceptions, extremely favourable to women. Thus a husband is bound to maintain his wife, but she, though a rich woman, need not maintain him. Her property is absolutely her own, and she can leave it to anyone she likes. Her husband will be obliged to pay any fines she may incur through breaking the law, and should she commit a felony in his presence it will be assumed that he coerced her, and he will be punished. Should she bring a divorce action against

him he will have to pay her costs, even if she fails to prove her case. It is impossible to go into this subject in any detail; such reforms as are still necessary are advocated by men quite as much as by women, and to say that there is or has been any real agitation among women in our country with regard to laws which press hardly on their sex is absolutely untrue. Even on the question of the divorce law, which is not the same for both sexes in England (though it is in Scotland), there has been nothing like a widespread demand for reform among women, and indeed many women oppose any change in this law.

Finally, may I sum up by saying that anti-suffragists have advanced one argument which has never been met. No suffragist has ever been able to show why women should be given the power to rule the empire when they cannot even defend themselves, or how they are to enforce laws if they are allowed to make them. It is only possible to meet this argument with evasion; by saying, for instance, that all men voters do not fight. This is true, but all the fighters are men, and were there not enough volunteers for this purpose every man would be obliged to take his place in the ranks, as is done in every other country of Europe. The responsibility, in short, rests with men, not with women, and where responsibility is there should also be power. The other answer is that, after all, spiritual force and not physical force is the "power behind the throne." We believe this to be true, but so long as evil and lawless persons remain to be coerced, physical force must uphold the State, and we must have armies and navies and police. We do not say "Might is Right," but "Might must make Right prevail!" Against this unanswerable argument *against* giving women a parliamentary vote suffragists put all the good things they might do if they had it. To this I reply that they can do all these things without a vote, and that until we have convincing proof to the contrary we may well oppose a great change in our constitution, which has hitherto never been placed before the country.

In conclusion may I say, for the benefit of some readers, that the movement for opposing woman suffrage in Great Britain is headed by some of the foremost intellectual and philanthropic women of the day, who are strongly in favour of the higher education of women, and of the extension of

woman's sphere of work. We have in our ranks, too, many women engaged in political work, and the basis of our opposition to woman suffrage is found in one belief that men must be responsible for maintaining a Government such as ours, and must therefore be in a position to choose that Government.

Books of Reference :—

The Vocation of Woman. By Mrs. Archibald Colquhoun. Published by Macmillan. Price, 4s. 6d. net.

Woman Suffrage: A National Danger. By Heber Hart. Published by P. S. King & Sons. Price, 1s. net.

Legislation for the Protection of Women. By Lord Charnwood. Published by P. S. King & Sons. Price, 2d. net.

Letters to a Friend on Votes for Women. By Professor Dicey. Published by Murray. Price, 1s. net.

Deux Chrétiennes de France :

Mme. D'ABBADIE D'ARRAST et Mlle. SARAH MONOD.

Mme. Carr.

Tel fut le Maître, tels doivent être les disciples. Si donc, suivant Fallot "ces trois mots résument l'action bonne de Jésus : Il enseigne, Il guérit, Il se donne," ces trois mots doivent résumer aussi l'action et la vie de ceux qui se réclament de Lui. Pour nous, Françaises, qui avons eu le privilège de voir vivre Madame d'Abbadie d'Arrast et Mlle. Sarah Monod, nous avons compris combien une vie aussi intensément active, aussi intensément solidaire que fut la leur, ne le fut et ne peut l'être, que parce qu'elle était alimentée, jour après jour, par l'Esprit du Maître.

Simplicité et amour ardent de la vérité, tous deux se retrouvent dans les paroles et les écrits de ces femmes éminentes. Leur grande simplicité peut s'indiquer par un

seul trait: les enfants les aimaient et leurs plus belles heures furent peut-être celles où elles étaient tout simplement " Tante Sarah " et " Bonne Maman."

" Nous l'admirions sans réserve, écrit une nièce de Mlle. Monod. Elle avait toujours, quand nous passions près d'elle, un mot de sympathie enjouée, d'encouragement salubre; la rencontre pour un enfant, c'était recevoir quelque chose de parfaitement vivifiant; et les moments qui nous étaient accordés dans son bureau, comptaient parmi les plus heureux de nos jeunes existences."

Mme. d'Abbadie d'Arrast, elle, fut maman, grand'-maman et arrière-grand'maman . . et le fut très profondément. Ses petits-enfants ne craignaient pas de causer librement avec elle, certains qu'elle les comprendrait; en effet on s'entendait toujours et l'on s'aimait délicieusement. Un mot charmant de la toute petite dernière montre sa tendresse. Comme on lui demandait l'année dernière qui était la plus jolie de la maison, elle qui était entourée de jeunes maman, tante et amis, elle répondit sans hésiter: " Bonne maman."

La simplicité de paroles et la droiture des enseignements de nos deux disparues les fit rechercher non seulement par les petits et les humbles qui les comprenaient et sentaient derrière les mots, à l'intonation, au sourire, la chaleur du cœur—mais par tous ceux qui avaient besoin d'entendre ou de faire entendre des voix convaincues, fortes et originales. Quand on annonçait que Madame d'Abbadie ou Mlle. Monod parleraient il y avait foule et personne n'était déçu. Leur éloquence resta toujours bien féminine, mais quand elles parlaient de législations ou de justice sociale, elles savaient y mettre quelquechose de leur expérience et de leur cœur de femme.

" Comme présidente d'une grande assemblée, Mlle. Monod fut admirable; personne n'a sut apporter comme elle une aussi complète bienveillance, tout en observant les obligations de la justice vis-à-vis de tous et de toutes les opinions. Elle apportait avec elle le calme, la paix, la confiance en son équité . . .; les plus ardentes convictions faisaient silence sous ce charme qui émanait d'elle, le charme de sa grande vertu, l'auréole de sa vie et l'autorité de sa parole."

Elles aimaient la vérité avec passion et la suivaient de toute leur âme et l'on dit que parmi nos hommes de

France, ceux qui font les lois et les appliquent, on redoutait un peu les mots à l'emporte-pièce de Mme. d'Abbadie ! C'était cette profonde et parfaite droiture qui inspirait le respect : elles étaient véritablement et profondément elles-mêmes, ou si nous en croyons Carlyle : Cette sincérité-là est la marque des Héros !

Et Jésus guérit, il agit . . . "que veut-Il en somme ? . . . L'oraison dominicale est un programme : le programme de son activité et celui qu'Il assigne a l'activité des siens. . . Il veut que la volonté du Père triomphe ici-bas, Il veut que le droit à la vie de toutes les créatures soit établi, Il veut que se lève le jour du grand pardon." . .

Ce programme fut le leur, elles recherchaient la justice qui banit les sources du mal, sans toutefois (leur cœur était trop vibrant d'amour) négliger la charité qui adoucit les douleurs de l'heure présente.

Fille de pasteur, puis habitant pendant trente ans de la maison des diaconnesses de Reuilly, dont elle était membre du conseil, Mlle. Monod rencontra chaque jour de sa vie l'occasion de faire le bien d'une manière et d'une autre. Elle s'occupait à Reuilly de ses malades, donnait tous ses soins à l'instruction des jeunes aspirantes diaconnesses, organisait l'admirable section d'éducation correctionnelle, où sont détenues les délinquantes mineures protestantes.

Sa charité la pousse, pendant la guerre de 1870, à s'engager comme infirmière dans les ambulances, non seulement soignant les blessés, mais allant jusqu'à Londres chercher de l'argent pour eux et rapportant 30,000 francs. Au lendemain de la guerre la même compassion entraînait Madame d'Abbadie d'Arrast avec quelques amies à organiser des réunions de femmes, dans lesquelles on faisait des vêtements et qui se terminaient par une vente de comestibles à très bon compte.

La conscience de juste de Mlle. Monod, et son cœur de bonne tante firent d'elle en 1877 l'une des fondatrices des Amies de la Jeune Fille. "C'était" raconte-t-elle elle-même, "le moment où le fléau connu sous le nom de traite des blanches, venait d'être, sinon découvert, du moins rigoureusement dénoncé par Madame Butler. Pour créer autour des jeunes filles isolées un réseau de protection efficace, Madame Aimé Humbert proposa de former une Association de femmes de tous les pays . . . unies

dans un même sentiment de solidarité et de responsabilité mutuelle. Vous savez comment elle et quelques amies après un entretien mémorable pour nous, s'engagèrent par leur signature, et se mirent en devoir d'y faire honneur, en assurant à toute jeune fille qui leur serait signalée les relations et les appuis dont elle pourrait avoir besoin." En effet, Mlle. Monod fit honneur à sa signature d'Amie de la Jeune Fille, toujours et partout, jusqu'à son dernier jour.

Et que dire de son rôle dans le féminisme français ?

Le christianisme était féministe bien longtemps avant les groupements suffragistes, et ceux qui retournent à l'évangile voient que le Christ, Lui, a donné la même loi aux hommes et aux femmes. Vivant de l'évangile, y puisant l'inspiration de leur pensée et de leurs actes, elles furent féministes.

Fondatrice, avec quelques amies en 1890, de la Conférence de Versailles, Mlle. Monod en resta la Présidente, pendant les vingt années qu'elle dura. Celles qui ont assisté à cette journée "sous la tente" en garderont toujours et plus encore maintenant que c'est fini, un souvenir exquis de paix, de réconfort, de cordialité. La journée se passait à écouter et discuter des rapports, traitant le plus souvent d'œuvres charitables et sociales, ou bien étudier un livre, une question d'éducation. C'est là que bien des femmes de France (car il n'y avait que des femmes et il y en eut jusqu'à quatre cents !) firent l'apprentissage de la parole.

" En 1889 Mlle. Monod fait partie du comité du Congrès Officiel des Œuvres et Institutions féminines, presidé par Jules Simon, et organisé par Mmes. Isabelle Vogebot et Emilie de Morsier ; en 1900, elle fait partie du Comité d'organisation du second Congrès féministe officiel ; et enfin, en 1901, elle est nommée Présidente du Conseil National des Femmes françaises, qui vient de se fonder sous l'inspiration de Mme. May Wright Sewall, Présidente du Conseil international.

" Depuis ce moment Mlle. Monod n'est restée étrangère à rien de ce qui se fit pour l'amélioration du sort de la femme. N'avons-nous pas raison de dire que Mlle. Monod a merité la croix des braves."*

* Mme. Siegfried à l'occasion de la décoration de Mlle. Monod de la Légion d'honneur, en 1911.

Mlle. Monod, comme Présidente du Conseil National, dirigea le mouvement féministe en ces douze dernières années. Elle le fit avec sa sagesse, sa fermeté, la droiture de son jugement, toujours montrés à celles qui l'avaient choisie pour guide, à côté du droit qui appartient à tout individu de défendre son autonomie, le devoir qu'impose tout droit individu. C'est à elle, en grande partie qu'est dû le respect dont notre Conseil est entouré, l'autorité dont il jouit.

Mme. d'Abbadie d'Arrast s'est plus spécialement occupée de relèvement de législation, sans cependant se désembarasser des autres questions.

En 1877, elle commençait à s'occuper des prisonnières enfermées à St. Lazare.* Elle était toute vibrante de compassion et de compréhension évangéliques. Sa mission de visiteuse des prisons l'amena, peu à peu, à la création du " Patronage des détenues et des libérées " (1891) ; elle en resta secrétaire-générale pendant 8 ans. Nommée à plusieurs reprises membre du conseil d'administration de la Société générale des prisons, elle lutta à la fois contre la rélégation des femmes et contre la promiscuité abominable et injuste, qui entasse pêle-mêle les prisonnières foncièrement corrompues et celles qui n'ont commis que des fautes légères.

Elle participa à diverses campagnes et fondations contre la traite des blanches et en faveur de ses victimes. Révoltée par l'inégalité civile entre l'homme et la femme et sentant profondément combien ses " incapacités " empèchent la femme de remplir tous ses devoirs, principalement au foyer, elle lutta avec toute l'énergie de son ardente personnalité contre cette inégalité. Entrée au Conseil National de Femmes, lors de sa fondation en France (1901), on lui confia la Présidencie de la Section de Législation. Comme un général au combat elle entraine sa section et gagne avec elle plusieurs victoires. Le sort des enfants la préoccupait grandement et dans l'espoir de les voir mieux défendus et mieux entourés, elle plaida avec toute la grande éloquence de son cœur et de son savoir en faveur des tribunaux d'enfants. Elle eut la joie d'en voir le principe consacré par la loi du Juillet, 1912.

Présidente de la Section internationale de Législation, elle publia récemment le livre " Position des Femmes dans

* Prison de femmes.

les Lois des Nations,"* qui " est et restera longtemps pour toutes les question familières le document le plus intéressant de législation comparée."

Mais si ces questions furent le grand intérêt de sa vie, elles n'eurent pas toutes ses pensées. Présidente du Comité féminin de l'Etoile Blanche (ligue contre l'immoralité), fondatrice de la Ligue contre l'avortement, elle cherchait tous les moyens d'atteindre les femmes, pour leur rappeler leurs devoirs sacrés de mères et d'éducatrices ; déléguée cantonale auprès des écoles, elle travaillait au développement de l'instruction et de l'éducation des enfants. Récemment encore, elle s'intéressa vivement au mouvement des Boy-Scouts et défendait avec chaleur l'education physique. Quand les Unions chrétiennes de jeunes filles de Paris fondèrent les Syndicats féminins, elle accepta d'être membre d'honneur du Comité et de présider, avec sa bienveillance coutumière, la première Assemblée générale.

Enfin, troisième action du Christ, " Il devrait faire le sacrifice de sa vie." Aucune mort ne peut être comparée à la sienne. Il peut cependant, y avoir un point commun entre Sa Mort et celle de Ses disciples : la mort par obéissance à la conscience. Et c'est ainsi que nos deux vénerées amies sont parties.

Fatiguée et souffrante, Mlle. Monod n'avait pas voulu renoncer à aller tenir son comptoir à la vente en faveur des Amies de la Jeune Fille. C'est là qu'elle ressentit les premières atteintes du mal qui devait l'emporter. Huit jours après elle n'était plus, 13 Décembre, 1912.

Le printemps de 1913 fut lourd pour Mme. d'Abbadie d'Arrast avec ses Congrès international féminins de La Haye, de Paris, le Congrès abolitioniste international ; puis des tristesses personnelles continuèrent d'affaiblir la santé de cette vaillante, sans l'arrêter cependant dans son activité, puisque, quelques jours avant sa mort elle écrivait

* " Position des Femmes devant les Lois des Nations." Recueil des lois des différents pays compilés par la Commission internationale du Conseil international des Femmes sur les lois concernant la situation légale des femmes avec une introduction de Mme. Charles d'Abbadie d'Arrast. S'adresser à G. Braunsche, libraire-éditeur. Carlsruhe, Allemagne, au prix de 2 marks par exemplaire pour les 15 premiers exemplaires et 75 centimes pour chaque exemplaire au-delà de quinze, ou directement à Mme. Avril de Sainte-Croix, 1 avenue Malakoff, Paris.

Traduction allemande : " Die Stellung der Frau im Recht der Kulturstaaten." Preis M. 2,40.

Traduction anglaise : " Woman's Position in the Laws of the Nations." Published by the National Union of Women Workers, London. Price 1s. net.

encore un article. En cinq jours de maladie, elle fut emportée, c'était le 15 Juillet, 1913. Ses dernières paroles furent: "Je vais me reposer." La mort seule pouvait l'y contraindre.

"Ce qui fit sa force, ce qui inspira la sagesse et la prudence demeure, et chaque femme, chaque fille, peut librement approcher du modèle divin qui forma son caractère . . . n'est-ce pas l'Evangile qui fut constamment l'âme de son âme? . . . . L'existence de Mlle. Monod et de Mme. d'Abbadie d'Arrast peut se résumer en un seul mot "la fidélité." . . . Que chacun qui porte en soi un idéal soit fidèle, strictement scrupuleusement fidèle. La fidélité dans la foi et dans l'action forme les échelons de l'échelle mystique entre la terre si triste et le ciel si beau. Pour l'âme fidèle, l'échelle est dressée, et peu à peu l'ascension s'accomplit. Alors vivre vaut la peine; vivre est un privilège, vivre est une louange des cœurs purs dans l'Eglise du Christ à la gloire du Dieu saint."*

* Extrait d'une biographie de Mlle. Monod par Mme. d'Abbadie d'Arrast.

Aufgaben u. Arbeitsmöglichkeiten der Frau auf dem Lande.*

Frau M. L. von Roon.

Die Aufgaben der deutschen Landfrau! Im Grunde sind es ja nur zwei — wenn wir von Haus und Familie absehen: — seelische und leibliche Pflege der ihr anvertrauten Menschen. Die Arbeitsmöglichkeiten! Das lässt sich nicht mit kurzen Worten sagen: es gibt wenig Gebiete der freien Liebesarbeit, die bei aller Begrenzung doch so mannigfache Arbeitsmöglichkeiten in sich schliesst, wie das Reich der deutschen Landfrau. Sie kann ihre Kraft und ihre Gaben und Fähigkeiten im Dienste hier alle gebrauchen und so zu grossem Segen für die Menschen werden, die Gott ihr anvertraute. Freilich sind fast an jedem Ort, vor allem aber in jedem Lebensteil die Verhältnisse sehr verschieden, und so gewinnt die Arbeit hier und da ein anderes Ansehen als am andern Ort; aber es kommt ja in der Hauptsache nur

* Abschrift eines Vortrages gehalten von Frau M. L. von Roon, geb. Gräfin Bassewitz.

darauf an: Tue ich meine Arbeit getrieben von der Kraft und Liebe Jesu und: bin ich treu, und wuchere ich mit dem Pfunde, das Er mir anvertraute. Eine kinderlose Frau wird mehr freie Zeit haben, als die, der Gott den Reichtum einer Kinderschar gab. Eine andere ist, ganz abgesehen davon gezwungen, viel selbst im Hause tätig zu sein, oder sie verfügt nur über eine schwache Gesundheit u.s.f. Wenn nur jede das tut, was sie kann, so ist sicher der Segen von oben dabei! Wie reich ist eine Frau, die ihr kleines Reich auf dem Lande zum Gegenstand ihrer Liebestätigkeit und Fürsorge macht, sie wird sich nie in der Stille einsam und unbefriedigt fühlen! Wohl ihr, wenn jedes Haus ihres Dorfes in ihrem Herzen eingeschrieben steht, wenn sie gebraucht wird, wenn sie das Vertrauen der Leute besitzt, wenn sie ihnen seelisch und leiblich helfen darf!

Beginnen wir mit den Kindern und zwar mit den Kleinsten! Wie wichtig und segensreich ist die Gründung einer Krippe. Oft entbehren die Babies schon im zartesten Lebensalter der richtigen Pflege, der Sauberkeit und passenden Ernährung. Wie schön, wenn die Gutsfrau es möglich macht, eine Krippe ins Leben zu rufen. Ich kenne zum Beispiel eine Frau, der Gott das Mutterglück versagte, die aber nun reich und froh darin ist, den Kindern ihres Dorfes durch liebevolle Schwestern leiblich und seelisch treue Pflege zu verschaffen. Die saubern Betten der Krippe, die freundliche Kleinkinderschule bieten den Kleinen Obdach — die Mutter kann auf Arbeit gehen und weiss ihre Kinder in Reinlichkeit und guter Hut. Die Grösseren kann die Guts- oder Pfarrfrau zur Sonntagsschule versammeln — das verbindet sie auch mit den Eltern, denn der Weg zu den Herzen geht meist durch ihre Kinder. Vor allem aber ist es eine wundervolle Gelegenheit, den Kinderherzen etwas von dem Heiland zu sagen, den auch sie nötig haben. Unsere schönen, fröhlichen, „geistlichen Volkslieder," von denen wir viele aus England übernommen haben, fallen den Kindern leicht ins Ohr; sie lernen sie schnell und tragen dann mit diesen Liedern Samenkörner in ihr Elternhaus, die für die Ewigkeit Wert haben. Man kann sie auch für irgend ein Missionsgebiet interessieren, sie sammeln dafür, und es macht ihnen Freude durch ihre Arbeit etwas dafür zu verdienen. In unserer heimatlichen Sonntagsschule bereiteten die Kinder ihren armenischen Pflegetöchtern stets eine besondere Weihnachtsfreude und sammelten, um

sich dafür Geld zu verdienen, Kastanien oder harkten das welke Laub im Park zusammen. Das Kind dankte dann mit einem Brief, der im Dorf von Haus zu Haus ging und die kleinen Geber sehr beglückte. Im Sommer war das Sonntagsschulfest im Freien der Höhepunkt. Singend mit Fahnen und Blumenkränzen zog die kleine Gesellschaft vor des Herrn Haus. Dort gab es im Freien Kaffee und Kuchen. Einmal machten wir einen Versuch mit Chokolade, der aber missglückte; denn eins der kleinen Mädchen erklärte: „den Kaffee mag ich nicht!" — Zu Weihnachten übten wir mit ihnen eine Art Liturgie ein — Verheissungen, Erfüllungssprüche und viele Lieder. Dann war kurz vor dem Heiligen Abend die Feier. Auf der grossen Diele stand ein hoher, strahlender Tannenbaum zwischen den Tafeln, auf denen die Geschenke lagen. Die offene Tür war durch ein Transparent mit der Weihnachtsgeschichte darauf verhängt. Vor ihr standen die erwartungsvollen Kinder mit ihren Eltern. Im Weihnachtszimmer sang unser Hauschor ein Lied. Dann erscholl: „Ihr Kinderlein kommet," und das Transparent hob sich langsam. Herein kamen zuerst die Kleinsten, dann die Grossen, sagten ihre Sprüche her, und als das letzte Lied verklungen war, ging es an die Gaben Tische! Da gab es viel Jubel und Dank. Wenn wir dann zwischen all den frohen Eltern und Kindern standen, mit Händedruck von jedem einzelnen Abschied nehmend, hatten wir den beglückenden Eindruck: im Grunde sind wir doch eine grosse Familie! Welch' wichtige Faktor ist bei dem allem die Gutsfrau! als Bindeglied zwischen Dorf und Schloss, als die M u t t e r ihrer Untergebenen. — Die Kinder sollten aber auch lernen zu geben. Darum zogen wir an jedem Sonntag mit ihnen ins Dorf, sangen vor der Tür der versammelten „Alten." Dann ging meine Mutter zu einer kurzen Andacht hinein. Diese einsamen Greise und alten Frauen sollten der Gutsfrau besonders am Herzen liegen! Sie können oft den Kirchgang nicht mehr machen, haben es zuweilen schlecht bei ihren Kindern oder sind ganz allein. So ist es so nötig in die alten, manchmal müden, verbitterten Herzen Liebe und Sonnenschein zu tragen, ihnen zu helfen, dass sie sich bereit machen, vor dem goldnen Tor zu stehn!

Doch die Jugend stellt weiter ihre Ansprüche an die Guts- oder Pfarrfrau! Wie mancher fallen die jungen Mädchen oder gar die jungen Männer ihres Dorfes schwer

aufs Herz, sie kennt die vielen Gefahren, die auch der Landjugend drohen. Sittliche Versuchungen, durch Trunk und die sogenannten Vergnügungen verschärft, Verführung durch die Sozialdemokratie, Zug zur Stadt u.s.f. Wem die Augen darüber aufgingen, wer sich vor Gott seiner Verantwortung bewusst ist, der wird sich danach sehnen, zu helfen! Die Arbeit an der Jugend steht ja in unserer Zeit vorn an auf dem Program! Der Staat gibt Mittel dazu, rein sozial sind viele Kräfte daran tätig. Das ist alles freudig zu begrüssen; aber wir dürfen doch das Ziel nicht aus den Augen lassen! Wie soll unsere Jugend erstarken ohne ein lebendiges Verhältnis zu dem lebendigen Gott? Sie besteht doch aus Seele und Leib!

Welche Quelle des Segens und der Kraft, welch kostbarer Halt kann ein im rechten Sinn geleiteter Jungfrauenverein werden! Wenn Gott es uns schenkt, die Mädchen zur Lebensquelle zu führen, wenn sie zu Jüngerinnen Jesu werden — sie, die einst Deutschlands Zukunft unter ihrem Herzen tragen sollen! — Dann ist alle Mühe nicht umsonst gewesen! Wie fröhlich kann man in den Vereinsstunden sein, bei Spiel und Gesang, wie wichtig ist es, ihnen Freude an guten Büchern beizubringen, indem man sorgfältig aussucht, was sich zum Vorlesen eignet. In unserm Verein wird für Schwester Eve von Thiele Winklers „Heimatkinder" gearbeitet. Wer mehr darüber wissen will, lese: „Heimat für Heimatlose," Verlag Miechowitz in Schlesien. Die Mädchen hatten zum Teil Gelegenheit, die Heimat für Heimatlose kennen zu lernen, wir stehen in Verbindung mit den Schwestern und so lernen sie sich für einen Arbeitszweig im Reich Gottes zu interessieren. Das Jahresfest des Vereins soll auch der Gemeinde und der Nachbarschaft dienen. Mit Freude und grossem Eifer üben die Mädchen mehrstimmige Lieder ein. Sie singen so gern, und gerade die Lieder machen auch den Zuhörern die meiste Freude. Ist die Leiterin des Vereins selbst nicht musikalisch, so findet sie doch gewiss irgend eine Hilfe in der Gemeindeschwester, dem Lehrer oder dergleichen. Sehr gern sagen unsere Mädchen bei dem Fest auch Gedichte her, da gibt es ja eine reiche Auswahl an christlichen oder patriotischen Versen, die auch für die Gäste geeignet sind. Es ist so schön, wenn in solchen Augenblicken die leidige Frage der verschiedenen Stände in den Hintergrund tritt, wenn Mägde und Besitzerstöchter gemeinsam hersagen und singen, und der Verein dazu

beitragen darf, die Schranken des Kastengeistes einzureissen. Wenn unsere Jungfrauen spüren, dass uns die Kuhmagd genau so wichtig ist als die Bauerntochter, werden sie selbst auch lernen im Verkehr miteinander solche Vorurteile fallen zu lassen, die den sozial niedriger stehenden Teil verletzten.

Für die Frau ist die Arbeit an den jungen Männern in mancher Hinsicht weit schwieriger, als die Arbeit im Jungfrauenverein. Das Normale wird auch stets sein, dass dieser Zweig der Jugendfürsorge den Männern bleibt. Zuweilen jedoch muss die Frau in die Lücke einspringen, und wir haben in der Geschichte des Reiches Gottes manchen Beweis dafür, wie Er sich dazu bekennt. Denken wir nur z. B. an Miss Sandys, die Soldatenmutter, und an Agnes Weston, die Freundin der Matrosen. Ich kenne hier in Deutschland eine Dame, die einen Jungmännerverein leitet. Gott gibt die Kraft und die Gaben, wo Er Aufgaben stellt! Das natürliche, ritterliche Empfinden des Mannes einer reinen, edlen Frau gegenüber wird ihr zu Hilfe kommen. Es ist so wichtig, gerade die männliche Landjugend zu sammeln und ihr etwas zu bieten, was für Körper, Geist und Seele nützlich ist! Wo Zeit und Kräfte gering sind, sieht der Herr ja auch den kleinsten Versuch an, und segnet ihn, sei es im Gesangsabend oder ab und an eine kurze Bibelstunde! Meine Mutter ladet zu jedem Weihnachten ihre unverheirateten, jungen Knechte zu einem warmen Kaffee ein, sie werden erst festlich bewirtet an einer mit Tannenbäumen geschmückten Tafel, jeder erhält ein kleines Geschenk und neben vielem Gesang versucht sie ihnen durch eine kurze Bibelstunde das Evangelium nahe zu bringen. Diese Abende sind immer sehr schön.

Die Landfrau hat aber nicht nur Aufgaben und Arbeitsmöglichkeiten an und unter der Jugend ihres Dorfes — als Frau kann und soll sie gerade auch den Frauen etwas sein. Diese sind meist besonders dankbar und offen für ihnen bewiesene Liebe, für die frohe Botschaft von der Erlösung. Man kann an „Mütterabenden“ manch gutes Samenkorn in ihre Herzen senken, ihnen wertvolle Ratschläge auch fürs praktische Leben geben, sie aufrichten und ermuntern. Sie brauchen alle den lebendigen Heiland für die Nöte und Anforderungen ihres Lebens. Bringen wir ihnen in einer kurzen, einfachen Bibelbetrachtung das Evangelium, so geben wir ihnen damit das Beste, was wir ihnen geben können. Die Art solcher Frauenabende ist ja sehr ver-

schieden, je nach den Bedürfnissen und dem Stand der Frauen. Das Ideal ist, sie aus allen Kreisen zu vereinigen, Bauern-, Besitzer- und Arbeiterfrauen um einen Tisch zu versammeln! Wo Wunsch und Bedürfnis ist, kann die Gutsfrau einen kleinen Kreis zu vertiefendem Bibellesen sammeln.

Nun stösst sich vielleicht manche Guts- oder Pfarrfrau daran, dass sie erst seit kurzem da lebt, den Frauen oder den Mädchen noch fremd ist, wenig von ihren Familienverhältnissen weiss. Sie möchte den Weg zu den Herzen ein wenig finden, ehe sie zu Versammlungen auffordert. Ein gut bewährtes Mittel ist, das Verteilen von Blättern am Sonntag, z. B. „Für Alle," „Komm mit," „Frau und Mutter." Dabei besucht man die Familien, lernt ihre Häuslichkeiten kennen, sieht wo Not und Mangel ist. Soweit wie es nötig ist, kann man praktisch helfend eingreifen, sei's auch nur mit einer Krankensuppe oder einer kleinen Erfrischung, oder es bietet sich Gelegenheit eine Wunde zu verbinden, jemand im Krankenhaus zu besuchen! — Noch weiter zieht sich der Kreis — da sind die polnischen oder ruthenischen Arbeiter, die auf Monate in unserem Lande tätig und — nötig sind! Sie sind eine grosse Aufgabe und Möglichkeit! Herr Urban in Striegau-Schlesien verlegt in Menge polnische und ruthenische Blätter und Schriften und kurze Traktate, die sich gut zum Verteilen eigenen ebenso Evangelienteile und von der katholischen Kirche approbierte Neue Testamente. Ich habe selbst erfahren, wie gern die „Schnitter" solche Lektüre annehmen, wie gern sie unsere schönen geistlichen Volkslieder — ins Polnische übersetzt — singen, wie dankbar sie sind, wenn man den Menschen und nicht eine lästige Arbeitsmaschine in ihnen sieht! Wie viel hübsche Erlebnisse könnte ich Ihnen gerade aus dieser Arbeit mitteilen! Diese Zeilen sind sehr wenig erschöpfend — es liesse sich noch manches sagen; aber Gott allein kann uns die Gründe unsere Pflichten, unsere Möglichkeiten zeigen. Wer sich von Ihm das Herz erwärmen, die Augen öffnen lässt, der ist recht geleitet. Nur noch eins sei gesagt:

Sein Dienst ist Herrlichkeit!

Reviews of Books.

Weaving the Web of the Future. By M. W. F. LANKESTER. Published by the Foreign Department of the Young Women's Christian Association of Great Britain and Ireland, 26, George Street, Hanover Square, London, W. 1914. 6d. net.

This textbook, dealing with the work of the Foreign Department of the Young Women's Christian Association of Great Britain and Ireland, represents an effort to apply the methods of systematic missionary study to Association circles. The countries touched upon are so vast that it must have been a difficult task to select the features most likely to enforce the appeal of the book, but on the whole the impression of the urgent need for extending Association work in India, China, Japan and Africa is very clearly defined. The Suggestions for the use of leaders of Study Circles (price 2d.) will also be found useful in bringing home the same appeal, and not only to British young women. In India, China, Japan and Egypt there is scope for workers of any nationality, and it is to be hoped that this booklet will reach a wide circle of readers in the World's Young Women's Christian Association. It is well printed with a number of illustrations and maps.—E. I. M. B.

Woman and the Christian Ideal. By E. I. M. BOYD, M.A. Brochure publiée par le Comité des Unions chrétiennes de jeunes filles, 26, George Street, Hanover Square, London, W. 1914. Price 6d.

Dans notre temps, où la question de la femme, de ses droits et de ses devoirs préoccupe à juste titre les esprits, il est urgent et bienfaisant de rechercher la pensée de Jésus Christ à cet égard. Miss Boyd a entrepris cette étude et nous en donne le résultat dans un travail remarquable de clarté, de spiritualité et d'application pratique. Le sujet est divisé en 12 chapitres: La femme accessible au Message de Jésus Christ. L'état moral de la femme lors de l'avenue du Christ. L'idéal poursuivi par la femme lors de la venue du Christ. La réception faite par la femme à Jésus Christ. L'attitude de Jésus à l'égard de la femme. La femme dans les paraboles de Jésus. La femme dans les miracles. L'Egalité spirituelle. Le grand don fait par Christ à la femme. L'approbation donnée par le christianisme aux vertus féminines. Marie, la mère de notre Seigneur, Marie Madeleine et les femmes qui furent pécheresses. L'église, l'épouse de Christ.

Chaque chapitre est subdivisé en "études," qui indiquent que la brochure veut être l'inspiratrice pour une étude plus approfondie, soit individuelle, soit dans une réunion d'étude biblique. Il est de fait que chaque chapitre suggère une foule de pensées et donne un plan d'étude biblique tel que nos unions en ont besoin.

J'ai lu ce travail avec un intérêt intense. Il a la qualité d'être *neuf* et *unique en son genre*. Il met en lumière tous les passages qui nous montrent Jésus en rapport avec la femme, et ces histoires, connues depuis longtemps, prennent une signification profonde et nouvelle sous cette lumière chaque fait et chaque parole devient important. On réalise avec émotion combien Jésus a compris et apprécié la femme. Il lui a indiqué sa place qui est celle d'une parfaite égalité avec l'homme en tout ce qui concerne le salut et le service pour Dieu. Ou constate avec reconnaissance en étudiant l'attitude et les paroles de Jésus que le fait d'être femme ne signifie pas une infériorité, que la femme aussi bien que l'homme est capable de comprendre les vérités spirituelles, que sur *elle* aussi repose la responsabilité de contribuer à la venue du Royaume de Dieu.

Miss Boyd fait constamment la paralèle entre la femme telle qu'elle était du temps de Jésus et telle qu'elle est aujourd'hui. De nombreuses citations, qui dénotent une grande connaissance de tout ce qui s'écrit sur les questions missionnaires, sociales et religieuses, mettent le lecteur au courant et appuient les déductions tirées par l'auteur des différents passages.

Et ce qui fait que la lecture de cette brochure laisse une impression profonde—c'est que constamment les faits trouvent une application dans la vie de tous les jours d'une femme occupée—aidant à l'ennoblir et à en accomplir fidèlement les devoirs.

Nous ne pouvons que remercier Miss Boyd de nous avoir donné ce livre qui sera d'un grand prix pour toutes les femmes chrétiennes qui aspirent à réaliser pleinement la pensée de Dieu à leur égard et à la faire connaître à leurs sœurs.—H. RAPPARD.

Christian Ethics and Social Progress. By J. WILSON HARPER, D.D. Published by J. Nisbet & Co. Price 5s. net.

The object of this book by Dr. Harper is to prove that Christian ethics have not been discredited by modern philosophers, but still stand as the supreme guide to individual and social life. The author begins by a statement of Christian ethics—what they are and the claim which they make. Then follows an historical survey of ethical research from earliest times. Two most useful chapters are devoted to Schopenhauer, Nietzsche and Bergson, a summary of their philosophies being made, and their fallacies stated. The subject now having been placed in its historical setting, the Church's position is reviewed. The conclusion is that social reform is too often attempted without the aid of Christian ethics, and thus "the mightiest agency of social betterment has been left to lie unused, forgotten and neglected." The remaining chapters of the book deal with Christian Ethics and Commercial Life—Economics—Social Life—International Life and Socialism, and the position is boldly maintained that no sphere of economics or life lie beyond the sphere of Christian ethics which are applicable to all.

The book provides interesting reading, and contains many facts that it is wise for those who wish to have an intelligent knowledge of Christian ethics to master.—A. E. M. MOINET.

BOOKS RECEIVED.

(This notice does not preclude a review in a subsequent issue.)

The Training of the Twig. By the Rev. C. L. DRAWBRIDGE. Published by Longmans, Green & Co., London. New edition, 40th thousand. 1913. Price 6d. net.

Social Problems in Wales. A Series of Lectures on some aspects of the Social Problem, more particularly in Rural Wales, given at the Third Annual Session of the Welsh School of Social Service, September 1st to 5th, 1913. Published by the Student Christian Movement, London, and Morgan & Higgs, Heathfield Street, Swansea. 1914. Price 1s. net.

The Bible in Japan. By T. H. DARLOW. Published by the British and Foreign Bible Society, London. 1913. For free distribution.

A short interesting account of the translation into Japanese of the Old and New Testaments from 1835 to 1913.

Ten Noble Women. By MARGARET BRETHERTON. Published by the Christian Literature Society for India, Madras. 1913. Price 4 annas.

Short biographical sketches of ten women leaders of social and religious work in different parts of the world, reprinted from *The Young Women of India*, the monthly magazine of the National Council of the Young Women's Christian Association of India, Burma and Ceylon.

Association and General News.

International Council of Women.—The Quinquennial Sessions of the International Council of Women will be held at Rome from May 5th to 14th, and the following subjects will be treated by representative members of the Council at public evening meetings during those days:—

1. **The Life of Women in Rural Districts—**
   - *a.* Hungarian Women in Agriculture.
   - *b.* Educational Opportunities in Rural Denmark.
   - *c.* Women and Rural Life in Canada.
   - *d.* How to Make Life More Attractive in Rural Districts.
2. **Juvenile Delinquency, its Causes and Means of Prevention—**
   - *a.* Educational Aspects.
   - *b.* Recreation as a Preventative of Juvenile Crime.
   - *c.* The Supervised Playground Movement.
   - *d.* Laws with regard to Juvenile Delinquents.
3. **Economic Aspects of Women's Work—**
   - *a.* Women's Wages.
   - *b.* Equal Pay for Equal Work, and How to Get It.
   - *c.* The Value of the Work of the Housewife.
   - *d.* Suffrage and Economics.

A Vacation Course for Missionary Training has been arranged by the Board of Study of the World Continuation Committee, and will be held (D.V.) at **Oxford, August 1st to 29th, 1914**:—

This Course, like those of 1912 and 1913, is intended primarily for outgoing missionaries of any nationality, missionaries on furlough, and missionary candidates, but it will be open to others who are desirous of pursuing the studies dealt with, as far as accommodation is available.

The object of the Course is to give (1) a clear outlook on the various branches of special missionary study, in their connection with the central object of evangelisation; (2) an introduction to each special subject, and points of view which will guide the student in pursuing these studies further. Letters received from students of the past two years now in the mission field show that they are already experiencing help from the instruction given. The subjects that will be treated, and the names of the lecturers, as far as fixed, are as follows:—

How to Study the History of Missions ...	Rev. G. Currie Martin, M.A., B.D.
The Missionary's Life and Message ...	Miss Small, of Edinburgh.
Islam	Rev. H. U. Weitbrecht, Ph.D., D.D.
Hinduism	J. N. Farquhar, Esq., M.A., Y.M.C.A., Calcutta.
Religions of China	Rev. W. Gilbert Walshe, M.A.
Anthropology (with Reference to Religions of Primitive Culture)	Rev. J. Roscoe, M.A., of Cambridge (late C.M.S., Uganda).
Phonetics (with Special Reference to Languages of the Mission Field)	Daniel Jones, Esq., M.A.; G. Noël Armfield, Esq.
Educational Outline	J. H. Wimms, Esq., M.A., B.Sc.

The work of each day will be preceded by a devotional meeting, and it is hoped that a series of public lectures will be given once a week dealing with subjects of general interest having a bearing upon the work of Foreign Missions.

By the kindness of the Warden, the classes will be held in the Lecture Rooms of Keble College, where accommodation will also be provided for men students at a charge of 25s. weekly. Arrangements have been made, at the same rate, for women students at St. Rognvald's, 139, Woodstock Road (ten

minutes' walk from Keble College), where Mrs. Weitbrecht will be in residence. It is proposed also to arrange opportunities for members of the Course to visit places of interest in the University and in the neighbourhood.

The fee for the entire Course will be £3 3s.; for half the Course (a fortnight) £2 2s. If the limits of accommodation should be exceeded, preference will be given to whole-time students. To secure registration, a fee of 5s. must be sent with the application. This may be deducted when the balance is paid, but will not be refunded if the application is withdrawn. The Executive Committee is prepared to consider confidentally a limited number of cases in which deserving students are unable to meet, in whole or in part, the cost of the Vacation Course. Applications may be sent to the Rev. H. U. Weitbrecht, D.D., 33, Onslow Gardens, Muswell Hill, London, N.

NAIROBI.—BRITISH EAST AFRICA.—An earnest effort is being made both by the Foreign Department of the British Young Women's Christian Association and the Committee on the field to raise the £2,000 needed before June, 1914, in order to claim the offer of an excellent site for a Young Women's Christian Association Home and Institute at Nairobi, British East Africa. The appeal for such work is supported by the fact that a recent letter placed the membership of the branch at 103, of whom about 90 were then in need of suitable boarding accommodation.

A Sale of Work held at Nairobi realized £200; and a Drawing-room Meeting in London, on March 3rd, which was addressed by the Right Rev. the Lord Bishop of Uganda, resulted in £310 in gifts and promises. Any further contributions will be most gratefully received at the World's Young Women's Christian Association Office, 26, George Street, Hanover Square, London, W.

Although little known till the last five years, British East Africa is one of the British colonies which is developing most quickly at the present time. All the information to hand reminds one very much of the growth of certain towns in Canada and its attendant evils for young immigrants. Speaking of the need for Young Men's Christian Association work in the same place, *The Y.M.C.A. Review* for January, 1914, says: "The population of Nairobi is evidently considered by many people in the British Isles to consist almost entirely of planters. This is not so. The planters naturally live on their farms, making only occasional trips into town on business or pleasure. The Nairobite is either a Government servant or is engaged in business, pretty much as one finds things in an English country town. Business hours are shorter, and there is not quite the same amount of feverish haste, though business men are often heard to complain that evening finds them quite used up by the day's work. Shorter hours are required in shops at the present time. Vice is more than keeping pace with the development of the colony. In a country where there is so little to elevate a man's moral and spiritual nature, particularly in the sparsely populated districts, the fight against degenerating tendencies must in many cases prove a severe one." If such conditions mean difficulty and temptation for men, how much more so must it be for the young women workers who arrive by almost every outward-bound Union Castle and French and German liner!

THE WEEK OF PRAYER AT TOKYO.—Writing on November 19th, 1913, Miss Watney says:—"We had small meetings for prayer each day during that week, and although the meetings were not numerically large, yet they were intensely earnest and full of the spirit of intercession. A few older members of the Association were present each day, but the meetings were led by the Association secretaries and young Japanese college graduates. One remarkable thing about the girls who attended and led was that most of them were girls who had become Christians since the starting of the Association in Japan, and one or two even within the last two or three years. Each girl was given a Japanese translation of the Week of Prayer pamphlet, and so she

came to the meeting already knowing something of the countries to be prayed for. These Week of Prayer meetings culminated in a larger meeting held on Sunday, November 16th, at the National Headquarters. At this meeting Miss Kawai spoke of her experiences on a recent evangelistic tour to Formosa."

Travellers' Aid Work has recently been started at Tokyo. "For a good while," says Miss Watney in the same letter, "stories of the bad condition of things have been coming to our ears, and after some investigation it seemed quite clear that the work ought to be started as soon as possible. The greatest difficulty in the way was how to find a woman who would be capable of undertaking such a difficult and responsible post. She was found in the person of a widow, a woman who had already had some experience in such work as a Worker for the C.M.S. in the most northerly island of Japan. She soon set to work and found a little Japanese house to which she could take girls for the night, and meanwhile contributions began to flow in, so that the work was started almost before we could realize it."

CHINA.—During December Miss Coppock and Miss Mayhew spent a fortnight in **Foochow** helping Miss Crane to plan the organisation of a strong Association in that city during the next two years. Lectures were given by Miss Mayhew on Physical Training in several Mission Schools, her audiences being filled with wonder and amazement at her skill with Indian clubs. She spoke once to the Chinese nurses in one of the hospitals, and after she had finished one girl said that she had seen some of the best jugglers in Fukien, but none of them could do the things that Miss Mayhew did!

A crowded meeting of women from all parts of the city was held one evening at the Young Men's Christian Association building and attended by some six hundred persons, while one or two hundred could not find entrance at all. Miss Coppock told first about the organisation of the Shanghai Association, laying emphasis on the active part taken by Chinese ladies on its Committee, and then Miss Mayhew again spoke of physical training and gave an exhibition of club swinging. Great interest was aroused in the plans for a Foochow Association.

MARATHI ASSOCIATION AT BOMBAY.—In a report of the Marathi Association at Bombay during 1913, Miss Wingate says that the "paid-up" membership is now 178, and over 200 receive the Marathi Bible Notes on the Scripture Union portions every month. As many as 100 gathered one evening during November to hear a lecture by Dr. Gurubai Karmarkar, and fortnightly Bible classes are held for those members who understand English.

CALCUTTA.—The following interesting report of the Student Department of the Calcutta Young Women's Christian Association was presented by Miss Melcher on January 14th:—

"The membership in the ten branches added to the membership in the Teachers' Guild and Graduate Union brings the total about 400, just what it was a year ago. The work, as it is carried on week by week, consists largely in the teaching of Bible Classes in eight different High Schools, Colleges and Medical Schools. In some schools the Bible study alternates with Mission study and the latter is conducted by the girls themselves. Slow but sure progress is to be marked in one thing that we want to see develop more and more, namely, the ability and willingness on the part of the members to take the responsibility themselves.

"The Graduate Union and Teachers' Guild have had their regular monthly meetings. These meetings have been addressed by men of prominence and there have been some lantern lectures. Under the auspices of the Teachers' Guild two special courses were held, taught by Mr. and Mrs. Brockway. One was a course in Map-drawing, the other in Geography, and

both these courses were largely attended by teachers from most of the schools in the city. We want this coming year to do still more to supplement the training and equipment of the teachers and make the Guild an organization which shall bring together in a social as well as educational way the teachers of the city. One of the largest meetings held during the year was at the time when Dr. Henderson Barrows lectured in the city. At that time the Graduate Union and Teachers' Guild met together and listened to a stirring address on Women's Educational and Social Work as it is developed in the West and as he saw possibilities and need for developing it in India.

"On the 8th of November came the third annual day of sport. This has become a well-established part of our year's programme and it is gratifying to note the improvement from year to year. Not only are the events carried through in a more perfect and finished way, both in the music contests and in the field sports, but the whole spirit of the day is improving. This year it was most interesting to note that the school loyalty was keener than ever before, there was manifest at the same time a greater spirit of inter-scholastic goodwill, generosity and unselfish congratulation. Two cups were provided this year. The cup for India Schools was won by Gardner Memorial High School and the one for Europeans by the Free School.

"In February the Universal Day of Prayer for Students was observed in four meetings in different districts of the city, and in November daily meetings were held in most of the schools during the World's Week of Prayer.

"At Christmas-time we made a beginning in something which we hope may develop more this year, that is, finding an opportunity for the Christianity of our members to express itself in a practical, unselfish way. At this time girls in various schools dressed over 100 dolls, and on the afternoon before Christmas went to the Dufferin Hospital to distribute them among the women and children there. The girls also sang Christmas carols in Bengali in six of the wards. We want this year to be more on the alert to find ways in which our Student Department can live and grow, not only to be ministered unto but to minister. If, as we believe, one of the greatest aims and opportunities of the Student work is to stimulate our members to give themselves to definite Christian service, and develop leadership qualities, we must increase not only the desire but the opportunity for such service while the girls are still in school. A well-known modern writer on Christianity and the social question says, 'If the hydraulic force of religion could be turned towards conduct, there is nothing which it could not accomplish.' May we not paraphrase a bit and say, 'If the hydraulic force of the Indian Christian student body could be turned toward conduct and the needs of India, there is nothing which it could not accomplish.'"

AUSTRALASIA.—The First Triennial Convention of the Australasian Young Women's Christian Association was held at Melbourne from October 23rd to 28th, 1913. "It was a notable Convention in every way. It was nearly the close of Miss Barnes' second year as National Secretary. Almost opposite, close to the corner of Russell Street and Collins Street, the Melbourne new building was being completed. There were delegates from New Zealand and Australia, and all the Associations in Australasia, except two or three, were represented. But more than all these, there was a spirit of anticipation and eagerness, a spirit of watchful determination that all share; and the anticipations were fulfilled. The Convention was by no means carried away by enthusiasm, nor swept along a wave of emotionalism; rather it was characterised by some realization at least of the seriousness of its decisions and the heavy responsibilities that it laid upon the Associations, and the delegates in particular. There were not wanting those who tried to represent the weakness of individual Associations and the difficulties and impossibility of National demands; and these women were listened to. And yet on the whole, and in the end, the results were such as to encourage even

sanguine leaders, and to justify the faith that great progress will be made in the coming three years, and that loyal efforts will at least be made to give effect to the decisions of the Convention. The most inspiring feature of all was the number of young, capable Secretaries. The principal forward steps were these: That we have an established Headquarters, and open a National Office and Training School in Sydney; that leaders and secretaries should be properly trained in Association history and methods; that the annual budget be raised to not less than fourteen hundred pounds, of which four hundred should be for foreign work; the recognition of the Twenty-four Hour Club as the first direct organization for the foreign work; the recognition of the problems of the adolescent girl, and the recommendation of the Hearth-Fire Girls as a workable scheme among girls under twenty; the consideration of the amended Constitution.

"Besides these, the various departments, the organization of Bible study, a scheme for organization in unorganized places, and the problems of membership, clubs, and classes, the adoption of a national motto and badge were given time for discussion.

"It was also decided, after some discussion, that Australasia should be officially represented at the Stockholm Conference, and that Miss Barnes should be sent as our representative."—"*The Australasian Young Women's Quarterly*," *January*, 1914.

The Secretaries' **Training School** at Sydney closed its second term for 1913 on December 19th. "The programme consisted of the address on 'The Dignity of Service,' given by Rev. T. F. Wade; the statement of the work done by the faculty of about twenty lecturers, and the results of the examinations, followed by short talks from the students telling why they had come to the school. The charge to the students was given by Miss Barnes.

"This term of the school has been made memorable by two unusual features —First, Mrs. MacNeil is the first member of any Board of Directors to attend the Training School, but the National Board hopes it is the beginning of a long procession of Board members who will enter the school; and, second, the fact that three of the students—Mrs. MacNeil, Miss Geddes, and Miss Hunt—came to fit themselves to return to their homes to be volunteer workers, thus fulfilling one of the earnest desires of the Secretarial Department—that the school shall minister to the field through trained honorary and volunteer service as well as equip women professionally for the secretarial duties."—"*The Australasian Young Women's Quarterly*," *January*, 1914.

MELBOURNE.—On December 13th, 1913, a splendid new building was opened for the Melbourne Young Women's Christian Association, the gift of the family of the late Mr. G. Connibere. Miss A. Snelson, the General Secretary, reported an increase within two and a half years from 120 to 1,200 girl members. It is to be hoped that this advance will be a stimulus to the whole Australasian Association.

The Union of Christian Associations in the Turkish Empire.—"The initial impulse towards the founding of this Union was given by the Conference of the World's Student Christian Federation held in Robert College, April 24-28, 1911. Representatives from twenty-eight countries were assembled in that Conference, and it seemed a logical conclusion—a moral necessity—that something should be done to unite the Christian Associations scattered over the Turkish Empire in an organization which should promote Christian fellowship among them, help them to do more and better work, and bring them into closer fellowship with the world-wide movements represented in the Conference. The founding of this Union is therefore one of the fruits of the Constantinople Conference of the World's Student Christian Federation.

"During the sessions of the Conference a committee was appointed representing all the nationalities of the Near East there present to consider

the question of forming a Union of the Associations of the Near East. That committee reported in favour of the organization of separate movements in the different countries of the Near East rather than of one organization embracing all these countries.

"Dr. John R. Mott was then asked to call a meeting of delegates from the Turkish Empire to nominate members for a Provisional Committee, which should take steps towards the organization of a general movement for Turkey. There were some seventy-five delegates from Turkey present in the Conference. . . .

"The task which then confronted the Provisional Committee seemed an almost impossible one. We did not know what Associations were actually in existence in Turkey. We wished to have the different religious communities included in the organization which we were to form, an organization which should be truly representative of all Christian Associations and promote co-operation among them; but in times past these different religious bodies had not always been friendly to one another, and we did not know whether the time was yet ripe for entering into such fraternal relations."

However, during the two years the Committee has been at work, "the response made by the Associations has been so hearty and enthusiastic as to encourage us to believe that the time was indeed ripe for such a movement. In the providence of God the minds of men and women had already been prepared to welcome it. The need of such Association work is deeply felt by many. Especially in the coast cities there has been an alarming increase of immorality among young men during the last few years and the people are ready to welcome the formation of Christian Associations to help them in combating these evils. There is also a greater readiness than ever before to co-operate with Christians of other denominations in such work.

"The Provisional Committee asked the World's Young Women's Christian Association, and through it the National Board of Young Women's Christian Associations of the United States, to appoint a Secretary for Association work among women in Turkey. That Board has responded by appointing Miss Frances C. Gage as Travelling Secretary for work outside of Constantinople, and Miss Anna B. Welles for work in the city of Constantinople. For the present both men's and women's Associations will continue to be included under the care of the General Committee at the express request of the women members of that Committee and of other leaders in women's work, who feel that the time has not yet come for the organization of a separate movement for women. The appointment of these two leaders gives assurance that the work for women will be strongly pressed, and the time will doubtless come when they will form their own General Committee. The women members of the Executive Committee are now a sub-committee of that body."—Dr. C. F. Gates, "*The Association Quarterly*," *Constantinople, January*, 1914.

Moslem Women at the University of Stamboul.—In view of the appointment this winter of Miss Anna Welles as Association Secretary in Constantinople, it is of great interest to hear that on February 7th about a hundred young Moslem women attended their first lecture at the Imperial University in Stamboul.

"His Excellency Shukri Bey, Minister of Public Instruction, has made in this connection the following statement:—'The need is increasingly apparent for a higher educational institution for our Moslem girls. As a start we have been able to arrange for free and optional courses, to be given four times a week, in the afternoons, as this will better suit the conveniences of the women and girls that wish to attend, since housekeeping duties occupy their mornings. In these courses will be taught all that a woman ought to know so as to be a good wife and an educated and devoted mother. Besides manual work, pedagogy and scientific studies will have a prominent place.

"'The programme for this year include courses in pedagogy, hygiene and

general history. In this last we shall try to show our young ladies, by historic facts, the evolution of peoples towards modern civilization. Courses in the legal rights of women will be of great value, for they can thus know much better the rights they can claim and the duties they must acknowledge. Housekeeping, political economy, lessons in business principles, gymnastics, and even elementary astronomy will not be overlooked.

"'Next year we shall give a wider range of courses, and these will be in a regular programme, obligatory for those young ladies, graduates of the lyceums, who enrol. We shall thus succeed in securing for the future a galaxy of lady teachers, well taught and capable of taking charge of our girls' schools, and this will do away with the present necessity of girls being compelled to wear the charshaf and veil even during lessons. In a short time Turkish women will also be admitted to the courses in the medical school, for no principle of our religion when rightly understood is opposed to this.'"—"*The Orient*," *Constantinople*, *February* 11*th*, 1914.

GERMANY.—For a number of years the British National Council of the Young Women's Christian Association has issued a scheme of daily questions upon the Scripture Union portions of the Bible. This year the same system has been inaugurated in the German Associations: 40,000 **Scripture Union** cards are circulated annually by the German National offices, and it is hoped that the questions will foster Bible study amongst a large number of those who use the cards. The answers to the questions are to be inserted in the Association monthly magazine, *Fürsorge für die weibliche Jugend*.

NATIVE SICK NURSES FOR SOUTH AFRICA.—"The Medical Council of the Province of the Cape of Good Hope has been for some time considering the desirability of granting a special certificate for Native nurses, different from and of a lower standard than the certificate awarded White nurses. At last, after several discussions, the Council has passed the following resolution: 'While the Council recognizes the need for the training of Native and Coloured persons in sick nursing, it considers that the advisability of instituting a lower grade of nurses certified after examination and registered by the Council has not been established. It further considers that the system under which such persons are trained by hospital bodies and furnished by them with certificates shewing the period and nature of such training, and, if necessary, the results as tested by examination (which system has been in operation for some years past in at least one hospital in this Province) adequately serves the purpose under present circumstances.' The hospital referred to is, of course, the Victoria Hospital at Lovedale, and we are glad to notice the Council's very friendly attitude towards the hospital's work in training Native nurses and the measure of recognition they have been able to give in the resolution. We are sincerely thankful that the proposal to institute a lower grade certificate for Native nurses has been abandoned. As things stand, the ordinary nurse's examination is open for any native nurse who possesses sufficient ability and a good enough knowledge of English to go in for it."—"*The Christian Express*," *Lovedale*, *January* 1*st*, 1914.

ERRATA.

We regret that the price of the following publications of the National Board of the Young Women's Christian Association, 600, Lexington Avenue, New York, noticed in the January number was incorrectly stated:—

The Manhood of the Master. By Rev. H. E. Fosdick. Price 50 cents (not 15 cents).

The Christian Approach to Social Morality. By Richard C. Cabot, M.D. Price 50 cents (not 15 cents).

Young Women's Christian Association Calendar, 1914. Price 30 cents (not 25 cents).